Effigies
Hugon.ⁿ Grotij

Crugs fecit.

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Hugon.ⁿ Grotij

Crugs fecit.

1483

His outward figure heere you find
Of Grotius who hath drawne the mind,
Whose Counterfeits how they agree
With the Originalls, read and see.

T. Cross fecit

HUGONIS GROTII

Baptizatorum Puerorum INSTITUTIO.

Alternis Interrogationibus ET RESPONSIONIBUS:

Cui accesserunt

Græca ejusdem Metaphrasis à CHR. WASE Regalis *Coll. Cantab.*

ET

Anglicana versio à FR. GOLDSMITH, *Armigero:*

Unà cum luculentis è S. S. Testimonis *A. N. G. In Usum* Scholarum.

Quarta Editio & emendatior & observatiunculis in Græcam Metaphrasin ad calcem appensis auctior.

Adjiciuntur itidem huic Editioni Effigies HUGONIS GROTII & FRANCISCI GOLDSMITH.

LONDINI,

Typis *Gartredæ Dawson*, & prostant venalis apud *Johannem Hardesty* ad insigne *Aquilæ-Imperialis* in vico vulgo vocato **Duck-Lane**, 1657.

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Dr. D. WILLIAMS'S LIBRARY
RED CROSS STREET
LONDON.

Dn. Ioanni Halesio.

QUo nil *candidiús've*, *doctiús've*,
Hunc non *pellepidum*, novum libellum
ed *cultum* simul, & *pium* libellum
Tersum pumice sed *Tua* meáque)
Mittit.

Summus & *infimus* clientum

N. G.

TO

His loving and beloved Scholars, FRANCIS GOLDSMITH of *Grayes-Inne*, Esquire, many yeares since at the Merchant-Taylors School, and CHRISTOPHER WASE of Kings Colledge *Cambridge*, lately at *Eaton*.

YOu remember what you have heard from *Seneca* and me; That the three Graces (those Poeticall Goddesses of courtesie and kindnesse) were painted holding their hands round in a Ring: to shew that benefits ought to run round in a circular endlesse motion. The morall I desire to make good: You (in your ingenuity) will confesse, that you have received something from me; and therefore, out of your gratitude, refund this: which by the same obligation, I return to you, although without your desire or knowledge. But I presume upon the old relation, that you will pardon me this one fault. For the first piece, that in Latine, the name of the *Author* will carry it over the world, especially being approved by the most grave Censors, to be herein most orthodox; for what you have added, I dare say the great and famous *Hugh* would account it no disparagement to see himself march in equipage with two such supporters. Neither (I hope) will any that doth but pretend to religion or learning, be offended to find them here lovingly meet together, and kindly kisse each other. This I speak in our mother tongue, that all, who do but read it, may know that even in these unhappy times, *some* Schollars do still love goodnesse, with their old *Master*, but

Ever assured Friend,

N. G

Μεταφράσις

Πῶς ταῦθ' Ἑλλήνων παραδέξατο γλῶσσα θέμεθλα,
Κατέσχεν Ἑλλὰς ἥδ' ἀληθέας γραφάς.
Αὐτὰρ ἀλήθειαν μὲν διαθήκη δέδηγεῖ.
Περάσιμον μαθὼν ὁδὸν μαθήσεῖ.

N. T.

Add to the English, Greek and Latine Tongues,
To English, Latine, Greek, the Truth belongs.

H. E.

Quem docti pueris viri libellum,
Sinceræ probitatis integrârunt
Felici ſtudio patentiorem;
It Græcus, Latialis, Anglicanus,
Ambiret vario trilinguis ore.
Grandis pondere plurimos doceret,
Parvus pondere neminem gravaret
Succinctus PIETATIS inſtitutor:
Sic gratus meritò probat, petítque.

Jo. Langley.

Novemb. 4.
1647.

HVGONIS GROTI

BAPTIZATORUM Puerorum INSTITUTIO, Alternis Interrogationibus ET RESPONSIONIBUS.

1

Scis mi nate! sacro quondam te flumine lotum
Istud recordor sæpe narratum, pater.
Sciſne etiam ritus tali quis voce notetur?
Perfudit artus purus undarum liquor.
Quis fuit ille autem sacrum qui tale peregit?
Præco supernæ legis, interpres Dei.
Quis locus antiquo vidit te more piatum?
Gens pia sacratis quem celebrat cœtibus.
Quod sonuit carmen? quæ nomina dicta lavacro?
Summi parentis, Filiique, & Spiritûs.
Tréſne Deos igitur tingendi ritus adorat?
Quin noster *unus*, neſcit *æqualem*, Deus.
At quibus indiciis agnoſcitur iſta poteſtas?
Sermo, loquentem: *mundus*, auctorem docet.

Qui

Ἐ τοῦ ϛ΄ τειᾶνοτ ΓΡΩΤΙΟΥ

τ πιδων βαπιζομένων

μυσαγωγία,

Μεθ' ἐρωτήσεων καὶ ἀποκρίσεων ἀμοιβαίων,

Παρὰ τῦ ΧΡΙΣΤΟΦΟΡΟΥ

ΟΥΑΣΙΟΥ.

Μεταφράσης πρὸς τὸν Ἀναγνώστην.

Εὖ με μεταφράσαι μὴ φαίης· εὖ μεταφράζε·
Οὕτις ταῦτ' ἀναγνὰς ἂν βίαν εὖ λάβοι.

1.

Τένον ἐμῶ! ἱερᾶ πυγῆ σε λελουμένον οἶδα;
Πολλάκις ἀκούσας τῦτο μέμνημαι, πάτερ.
Οἶσθά τε καὶ τί πέλει μυσήριον ἅ, τὰ τοι εἶπον;
Ἀγνῆς ἐκλύθην ὑδάτων ῥαιῆς δέμας.
Τίς δ' ἀρ' ἐών τελεσιλύτ πίσην καὶ κόσμον ἔοργε;
Κύριος ὑπερτάτε νόμε, μύσης Θεῦ.
Τίς σε τύπῳ δεσμῷ κεκαδαρμένον εἰς δὲ παλαιῷ;
Ἐκκλησιάζῃ θελούσεβὴς λεὼς ἵνα.
Τίς δ' ἐπαοιδὰ ἐλιν; Τίνῳ ἔκλυεν ὄνομα λῶτρον;
Πατρός τε, καὶ Υἱῦ, Πνεύματός τε παναγίε.
Τέσσερα τρεῖς βάπτισμα δεκὰς εἴωθε σέβεσθαι;
Θεὸς μὲν εἷς ἡμέτερος ἐκ ἴσε τυχῶν.
Τὸν δ' ἱερὸν Βασιλῆα τί μοι σημεῖον ἐλέγχεις;
Δόξῃ λαλοῦντα, κόσμῳ ἐρχόμενον λέγει.

THE CATECHISME OF HVGO GROTIVS

done into Engliſh Verſe

BY

FRANCIS GOLDSMITH, Eſquire.

MY Son, that thou wert once baptiz'd *doſt know?*
Father, I often have heard ſo.
Know'ſt thou what ceremony then was us'd?
Pure water *on my limbs diffus'd.*
Who did this ſacred water on thee pour?
1 Heavens Herald, 2 Gods Embaſſadour.
What place him ſaw thee thus to expiate?
Where Saints their meetings celebrate.
What words were ſaid? what names were utter'd, know'ſt?
3 The Father, Son, and Holy Ghoſt.
Doe we in Baptiſme then three Gods adore?
4 There is but one *God, and no more.*
How of his power makes he declaration?
5 By his word, *6 and the worlds* creation.

Places out of the holy Scriptures to confirm the Answers.

Math. 28. 19. Christ commands his Apostles to Preach nd Baptize. Go ye therefore and teach all Nations, bapti-ing them.

2 Cor. 5. 20. Now we then are Embassadours for Christ, s though God did beseech you by us.

Math. 28. 19. --- in the Name of the Father, and of the on, and of the Holy Ghost.

Deut. 6. 4. Hear, O Israel, the Lord our God is one ORD. 1 Cor. 8. 4. --- there is none other God but one.

Eph. 6. 17. --- and the sword of the Spirit, which is the ord of God.

Rom. 1. 20. For the invisible things of him from the reation of the world are clearly seen, being understood by the ings which are made [even] his eternal power and Godhead,

Quid Deus eſt tenta brevibus mihi dicere verbis?
Mens recta, ſimplex, perpes, immutabilis.
Cur Deus hic unus *ternâ* tibi voce notatur?
Papyrus illum ſacra ſic noſci jubet.
Quæ ratio ſuadet *tres* ut credantur in *uno*?
Diſtat carenti fine quod fines habet.
Artificis nuſquámne ſui ſpectatur imago?
Sol, lux, calórque *trina* ſunt, *unum* tamen.
Nil hominum natura jubet nos tale tueri?
Vigere, ſapere, velle in *uno* ſunt *tria*.
Súntne *pares* genitor natúſque & ſpiritus inſons?
Commune regnum eſt, unus æternus vigor.
Quid proprium ſummo fas eſt aſcribere Patri?
Quod capit ab ipſo quicquid eſt exordium.
Quid Deus ante ſui fecit primordia mundi?
Ut nil ſit extrà ſufficit numen ſibi.
Ede mihi cœptis fuerit quæ rebus origo?
Cœlum, ſolámque fecit ex nihilo Deus.
Materiam duplicem quæ diſtinxere figuræ?
Herba, arbor, aqua, lux, ſidera, animantes, humus.
Quo genus humanum lucem conſpexit ab ortu?
Terrestre corpus, mens data eſt divinitús.
At quos ille opifex hominem produxit in uſus?
Deum colens beatus ut ſemper foret.

Τίς δ' ὁ Θεὸς πέλεθ', βραχέως κατάλεξον ὁρίζων·
Νοῦς ὀρθὸς, ἁπλοῦς, ἀϊδιος, καὶ μετάβολος.
Τίπτε Θεὸν φωνῆς τριοσῆς ἕνα τοῦτον ἔδιξας;
Οὕτως ἔφρονεν ἐν θεοπνεύστοις γραφῆς
Ἦ ῥα λόγος πείθῃ τρεῖς εἶν ἑνὶ πιστευθῆναι;
Πέρας λαχόντος μὴ λαχὸν διασαλεῖ.
Οὗ ποθι δ' ἀστράπτει λαμπρὸς Παντέκτονος εἰκών;
Τρὶς ὅζιν ἀλλ' ἓν ἥλιος, φῶς, θερμότης.
Ἦ ἓκ ἔς' ἀνθρῶπος καὶ ἐν ἀνθρώπῳ παρόμοιον;
Αὔξειν, φρονεῖν τε, καὶ θέλειν, ἑνὸς τρία.
Ἦ Πατρὶ, καὶ Υἱῷ, καὶ Πνεύματι μοῖρα μάλ' ἴση;
Ξύγκοινος ἀρχὴ, πάγχρονον ξυνὲν κράτος.
Ὑμῖσε τί ἓς' ἴδιον Πατρὸς ἔργον ὁρίζειν;
Ἀρχὼ δίδωσι πᾶσιν ὧν ἀρχὴ πέλει.
Πρὶν καββαλλέμεναι κόσμον, τίν' ἔμμελεν αὐτῷ;
Κἂν μηδὲν ἔξω, μὲν αὐτάρκης Θεός.
Εἶπ' ἄγε μοι φύσιος τίνα πρῶτα γλυφθλια τυθῆς;
Γῆν, οὐρανόν τε κλίσιεν ἄδενδεν Θεός.
Ἀμφοτέραν ὕλην τίνα δαιδάλλυσι πρόσωπα,
Χθὼν, ποιὰ, δένδρη, ζῶ, ὕδωρ, φῶς, ἀστέρες.
Ποίας δ' ἐκ γλυεᾶς μέροπες βροτοὶ ἐκγεγάασι;
Γεῶδές ἔχει σῶμα, νοῦς θεόσδοτος.
Ἄνθρωπον ὁ Πατὴρ ἀνδρῶν τίνος εἵνεκα πλάσεν;
Εὐδαιμονήσῃ αἰὲν εὐσεβοῦντα νιῶ.

Tell me how God may briefly be defin'd?
1 *A good, pure, infinite,* 2 *changelesse mind.*
Why is one God *set forth in persons* three?
3 *In holy Writ thus known is he.*
That three *are* one, *what reason can us teach?*
God *is above all* humane *reach.*
Can it by no similitude *be shewne?*
The Sun, Heat, Light, *are* three, *yet* one.
May we not some such thing in mankind see?
Life, Reason, Will, *in* one *are* three.
Are Father, *Son, and Spirit* equall? *They*
4 *With* equall *might* one *Scepter sway.*
What is most proper to the Father? *All*
5 *Things take from him* originall.
How e're the world began was God imploy'd?
6 *He, without it, himself enjoy'd.*
Say from what matter *did things take their birth?*
7 *Of* nothing *God made heaven and earth.*
What differing formes are in both places found?
8 *Plants, water, light, starres, animals, ground.*
Of what was man first made? To him was given
9 *A* body *of* earth, *a* mind *from* heaven.
But to what end did God make man? That he
Might serve him, *and* blest *ever be.*

Could

Math. 19. 17. [there is] none good but one [*that is*] God. John 4. 24. God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and truth. 2 Cor. 3. 17. Now the Lord is that Spirit. James 1: 17. With whom is no variableneſs, nor ſhadow of change. Pſal. 102. 26, 27. They ſhall periſh, but thou ſhalt endure, yea, all of them ſhall wax old like a garment: as a veſture ſhalt thou change them, and they ſhall be changed. But thou art the ſame, and thy yeares ſhall have no end. 1 Sam. 15. 29. And alſo the ſtrength of Iſrael will not lie nor repent, for he is not a man that he ſhould repent.

5 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt. Math. 28. 19 2 Cor. 13. 14. The grace of the Lord Ieſus Chriſt, and the love of God, and the communion of the holy Ghoſt, be with you all: Amen.

4 Io. 5. 17, 18, 19, 20, 21, 22. My Father worketh hitherto, and I work. Therefore the Iewes ſought the more to kill him, becauſe he not onely had broken the Sabbath, but ſaid alſo, that God was his Father, making himſelf equall with God, &c. Io. 10. 30. I and my Father are one.

5 1 Cor. 8. 6. But to us there is but one *God*, the Father, of whom are all things.

6 Io. 17. 5. And now, O Father, glorifie thou me with thine own ſelf, with the glory which I had with thee before the world was.

7 *Gen.* 1.

8 *Gen.* 1.

9 *Gen.* 2. 7. And the Lord *God* formed man of the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.

An facile hoc homini divina capeſſere juſſa?
Certè, creato quippe ad exemplum Dei.
Unde igitur labes ægrotis mentibus hæret?
Primi Satoris crimine, at *noſtro* quoque.
Réſne Deus lapſu volvi permittit inani?
Extat, manéque nil niſie ejus numine.
Cur mala committi patitur ſi cuncta gubernat?
Bonus, atque *ſapiens* utitur rectè *malis*.
Eſtne Deo quidvis faciendi plena facultas?
Quicquid *decorum* eſt, inde *cunctipotem* vocant.
Vera Dei ſoboles dic quando duxerit ortum?
Homo ille in *ævo* natus, *ante* ævum *Deus*.
Quid fuit ille Dei prius omni filius ævo?
Imago, ratio, ſermo, conſilium Patris.
Eſtne aliquid Nati quo ſit teſtata poteſtas?
Factus *per ipſum* mundus, *abſque* ipſo nihil.
Unde animam humanam, mortaléſque induit artus?
Fœcunda *virgo Spiritûs* peperit ſatu.
Quod tulit, ede mihi, divina Puerpera nomen?
Stirps ABRAHAMI, *Maria* DAVIDIS genus.
Ergò Deo diverſus homo binique fuere?
Erat unus idem, quique *homo*, quique & *Deus*.
Permixtúmne fuit cum non pereunte caducum?
Convênit *impermixta* natura utraque.

Aſſerin

Ἦ ῥ' ἐπὶ ἀνθρώπῳ Θεῶν ἄϊσιμα θεσμὰ φυλάσσειν;
Ναὶ μὰν, ὅμοιόν γ' ἐξεπλάσθη γε Θεῷ.
Ἀμπλακίῃ πέδεν ἦν ἑλικῶπις θρεσὶ φρεσὶ πέφυκε;
Πρωτοσπόρῳ μοι αἴτιος, χ' ἡμεῖς ἅμα.
Ἦ Θεὸς αὐτομάτως κάσμον προέηκε φέρεσθαι;
Πᾶν μὲν ξυὶ αὐτῷ κ' φύει κ' σώζεται.
Ἢ ν πάντων κρατέῃ, τί κακὸς ποτε τολμᾷς ἀνέλκειν;
Εὖ κ' σοφῶς γε δ' ἐτεῖ τὸ δύσνομον.
Ἦ Θεὸς ὑψιμέδων ἑκὼν ῥέα πάντα τελέσσαι,
Πρέποντα πάντα, Παγκρατὴς ὅδεν κλύει.
Γήσιος Ἀθανάτοις Παῖς εἶπε πότ' ἔμμορεν ἀρχῆς;
Ἀνθρωπος ἐν χρόνῳ, Θεὸς φύς πρὸ χρόνου.
Θεσπεσίη φύτλη, τί σόφ' ἦν πρὶν ἢ χρόνον εἶναι;
Βελὴ, χαρακτὴρ, ἑκάτερος λόγος Πατρός.
Ἦ ῥά τι κ' μεγάλα δείξας ἐπιμάρτυρον Υἱῷ;
Κτίσιν δ' ἔδειν ὃ κόσμος, ἀτερ ἔδεν ὅδε ἓν.
Ἀνδρομέην ψυχὴν πόθεν ἔσατο, δηνατά τε γυῖα;
Ἐκ Πνεύματος παρθένος τέκε σπορᾶς.
Εἶπ' ἄγε τοῦτο, μάκαρ τί μὲν ὄνομα δὴ τόκῳ πε;
Μαρία Ἀβράμιε φῦσα κ' Δαβιδίδεν.
Ἀνθρώπε Θεὸς ἄλλος ἔην; δισσοὶ δ' ἠνέθεν;
Εἷς ὢν υἱὸς ἓν ὢν ἀνθρωπος ὤντε χ' ὡς θεός.
Ἦ ῥα σὺ ἀφθάρτῳ κεχυτ' ἄμμιγα σπέρματι θνητόν;
Ἀξυγχύτως παρῆεν ἑκάτερον γένος.

Τῶν

Could man have kept Gods Law? Yes, the divine
40 1 Image *at first in him did shine.*
Whence then is this corruption in us grown?
By 2 Adams *sin first, then our own.*
Doth God at random *suffer things to run?*
3 *There's nothing but by him it's done.*
45 *If he rule all, why doth he sin permit?*
4 *He wisely extracts* good *from it.*
Can God doe every thing? He can doe all
5 *That's fit, hence him w'* Almighty *call.*
Say when the Son of God was born? A man
50 6 *In* time; *But God ere time began.*
Before all time what was he? The paternall
7 *Image,* 8 *Word,* 9 *Wisdome coeternall.*
How is his power known? The world by th' Son
10 *Was made, without him nothing done.*
55 *A humane soul, and flesh, whence did he take?*
11 *The Spirit, a* Virgin-mother *did make.*
Say what name had the child-bearer Divine?
Mary *of* 12 Abram's 13 David's *line.*
Were God and man distinct, *and* two *became?*
60 14 God-man *one person, both the same.*
Did then the God-head *and the* Man-hood *mingle?*
Both *natures met together* single.

Gen. 1. 27. So God created man in his own Image, in he Image of God created he him. Eccleſ. 7. 29. Lo, this nely have I found, that God hath made man upright.

Rom. 5. 12. Wherefore as by one man ſin entred into the orld, and death by ſin, and ſo death paſſed upon all men, for hat all have ſinned. Iob 14. 4. Pſal. 51. 5. Rom. 3. 9.

Math. 10. 29, 30. Are not two Sparrows ſold for a farhing, and one of them ſhall not fall to the ground without our Father: But the very hairs of your head are all numbred.

Gen. 50. 20. But as for you, ye thought evill againſt me- but] God meant it unto good, to bring to paſs, as [it is] this ay, to ſave much people alive. Acts 4. 27, 28.

Titus 1. 2. --- God that cannot lie --,

Iſai. 9 6. For unto us a child is born, unto us a Son is gi- n, &c. Iohn 8. 56, 58. Your father *Abraham* rejoyced to e my day. Before *Abraham* was, I am.

2 Cor. 4. 4, Chriſt, who is the Image of God. Col. 1. 15. Who is the Image of the inviſible God. Hebr. 1. 3. The exeſs Image of his Perſon.

Io. 1. 1. In the beginning was the Word, and the Word as with God, and the Word was God.

1 Cor. 1. 24. Chriſt the power of God, and the wiſdom of od.

Io. 1. 3. All things were made by him, and without him as not any thing made that was made. Col. 1. 16, 17. Heb. 1. 2

Iſal. 7. 14. Behold a Virgin ſhall conceive and bear a Son.

Gen. 12, 3: And in thee ſhall all the families of the earth bleſſed: Gen: 18: 18, & 22: 18.

Math: 1: 1: Ieſus Chriſt the Son of *David*, the Son of *braham*: Math: 15: 21: Have mercy on me, O Lord, thou n of *David*.

Math: 1: 23: *Emmanuel*, which being interpreted, is God h us.

Afferrine poteſt res hoc quæ fœdus adumbret?
Exiſtit *homo* ſic *unus* animo, & corpore.
Natus at ille Dei cur nomine dictus *Jeſu*?
Vox iſta Solymis *ſoſpitatorem* notat.
Nomine cur illum *Chriſti* pia turba celebrat?
Mos *regem inungi*, fecit hunc *regem* Pater.
Quâ verò peperit nobis ratione ſalutem?
Vitâ atque *morte*, deinde vitâ *redditâ*.
Illius ex *vitâ* quos eſt tibi carpere fructus?
Docet illa *verbis*, monſtrat *exemplo* viam.
Perſpicuâ quicquid docuit complectere ſummâ.
Nôſſe, atque purâ mente *venerari* Deum.
Quas cupit iſta ſibi pietatis regula partes?
Has: *pœnitere*, *credere*, & benè *vivere*.
Dic quid ſignificet pars iſto ex ordine *prima*?
Commiſſa *flere*, flenda non *committere*.
Quænam vera *fides* certam paritura ſalutem?
Deo loquenti *credere* & *confidere*.
At cui nos opus eſt *imprimis* credere dicto?
Gratis quod homines crimine abſolvit Deus.
Quid benefacta igitur quæ lex præſcribit amoris?
Sunt iſta fidei *fructus*, ad vitam *via*.
Sanctior aura Dei quos nobis dictat amandos?
Deum ante cuncta, proximéque *hominem* alterum.

τῶδε τί μοι ζεύγνυς σκιερὰν ἀμήχανον ὀπωπήν;
Ἄνθρωπον ὅτῳ σῶμα καὶ ψυχὴ τελεῖ.
Τίπτε ὦ θαλχυέος κλυτὸν ἄνομα κέκλεϊ' Ἰησοῦς;
Σωτῆρ' Ἐβραίοις τοῦτο σημαῖνον κυρεῖ.
Τίπτε ὦ καὶ Χριστὸν θεράποντες ἐκικλήσκουσιν;
Ἄναξ κέχρισ', Ἄνακλα θηκέ νιν Πατήρ.
Τί δὲ τί κεν ῥέζων ἡμέας θανάτοιο ἔλυσε;
Ζᾶν μῦθ', θανών τε, καὶ ὑπὸ σὰς αὖτας ἐκ νεκρῶν.
Ὡς δὲ τί τοι χρεισμεῖ κεῖνα βίος ἠδ' ὀνίνησι;
Λέγων διδάσκει, δρῶν ὁδὸν παρδεικνύς.
Πάντα μοι ὅσ' ἐδίδαξε διαῤῥήδην κεφαλαιοῦ.
Γνῶναι μὲ, ἁγνῶς τ' εὐσεβεῖν τὰ θεοῖς Θεόν.
Τοῦτο ὦ θρησκείας τίνα σύλλαβε θέσφατον ἔργα;
Τάδε, μετάναιαν, πίστιν, ἔυνομον βίον.
Ὅτων ἐκ μοὶ φράζε μέρος τί δ' οἱ ἤθελε πρῶτον;
Περαχθύτα κλαίειν, ἀξιοκλαυστ' ἁμαρτεῖν.
Ἰς δ' ὀρθὴ πίστις σωτήρια δῶρα τεκοῦσα;
Θαῤῥεῖν Θεῷ καλέοντι, καὶ πεποιθέναι.
Εὐσεβτὴν ὦ τίνι γνάμῃ πρῶτ' ἔξοχον ἄλλων;
Χαίειν δικαίων αὐτὸν ἀνθρώπων Θεόν.
Ἔργα τί δ' ἦν ἀγάπης τὰ νόμος πρίπυς ἄνωγε;
Τἀκείνα, πίστεως καρπὸς, εἰς ζωὴν τρίβος.
Πνεῦμα Θεῦ ἅγιον κέλεαι τίνας ἀμφαγαπάζειν;
Θεὸν ταπρῶτ', ἀνθρωπον εἶτα τ' ἕτερον.

What things may ſhadow this conjunction?
In ſoule *and* body *man is one.*
6 5 *Why was the Son of God call'd* Jeſus? *This*
1 *In Hebrew* Saviour *ſignifies.*
And why is he call'd Chriſt? 2 *Kings are anointed,*
3 *The* Father *him a* King *appointed.*
How did he our ſalvation obtain?
70 4 *By his* life, 5 death, 6 riſing *again.*
What fruits unto thee doth his life *afford?*
7 *To tread his* ſteps, *to learn his* word.
Sum up his Doctrine *whil ſt he here abode?*
To know *and purely* worſhip *God.*
75 *What are the parts of this Religion, tell?*
8 Repentance, Faith, *and to* do *well.*
What ſignifies that part which goes before?
To weep *for* ſin *and* ſin *no more.*
What's the true Faith, *whereby be ſav'd thou muſt?*
80 *God ſpeaking to* believe *and* truſt.
But what muſt we eſpecially believe?
9 *That God doth* freely *us forgive.*
Why ſerve good workes? the law of love then? They
Are fruites *of faith, to life the way.*
85 *Whom doth God bid us love in holy Text?*
10 God *above all, our* Neighbour *next.*

Pri

Matth 1, 21. And thou ſhall call his name Jeſus, for he ſhal ave his people from their ſins.

1 Sam. 10, 1. Then Samuel tooke a viall of oyl and poured t upon his head. & kiſſed him, & ſaid, Is it not becauſe the Lord hath anointed thee to be Captain over his Inheritance? 1 Sam. 16, 13. Then Samuel took the horn of oyl and anoin-ed him in the midſt of his brethren. 1 Kings 1, 39 And Za-dock the prieſt took a horn of oyl out of the tabernacle, and a-nointed Solomon: and all the people ſaid, God ſave King So-omon.

Pſ. 2, 6. Yet have I ſet my King upon my holy hill of Sion. Matth, 28, 18. All power is given unto me in heaven and in earth. Rev. 11, 15, The Kingdoms of this world are become he Kingdoms of the Lord, and of his Chriſt, and he ſhall eign for ever and ever.

Rom, 4, 25. Who was deliverd for our offences, and was aiſed again for our juſtification.

6 Rom. 4, 25.

Matth 20, 28. Even as the ſon of man came not to be mi-iſtred unto, but to miniſter. Eph. 5, 2. Walk in love as Chriſt alſo hath loved us. Col. 3, 13: Even as Chriſt forgave you, ſo alſo do ye. 1 Pet. 2, 21. Chriſt alſo ſuffered for us, eaving us an example, that ye ſhould follow his ſteps. Jo. 2, 6. He that ſaith he abideth in him, ought himſelf alſo ſo to walk even as he Walked.

Acts, 20, 21. Repentance towards God, and faith towards our Lord Jeſus Chriſt.

Rom: 3, 24. Being juſtified freely by his grace through he redemption that is in Jeſus Chriſt.

Matth. 22, 37, 38, 38. Jeſus ſaid unto him, Thou ſhalt ove the Lord thy God with all thy heart, and with all thy ſoul, nd with all thy mind. &c.

Pri

An *privata* cupit Deus, an *communia* vota?
Vult *utraque* genitor *singulorum* atque *omnium*.
Quid cupit à nobis divina potentia poſci?
Quod *gloriæ* ipſi, quòdque nobis *uſui* eſt.
Quid benè ceſſurum divino optetur honori?
Laus atque *regni* decus & *obſequentia*.
Vtile quid nobis precibus depoſcere fas eſt?
Alimenta, *veniam*, deinde depulſum *mali*.
Quo ſe more jubet numen cœleſte vocari?
Purè, modeſtè, ſpe bonâ, nullo ambitu.
Fáſne Deum juxtà eſt *alios* in vota vocare?
Fert ille graviter *æmulum* apponi ſibi.
An Deus ulla ſibi patitur *ſimulachra* locari?
Spernit *figuras aſpici* vultus negans.
An lethi reus eſt ſi quis *mendacia* jurat?
Sané: Sed & qui *jurat* ubi non eſt opus.
Concelebrare pios cœtus quæ cauſa ſubegit?
Aqua, cœna, cantus, munera, auditus, preces.
Quid fidus populo debet recitare magiſter?
Legis *vetuſtæ* paginam, & fœdus *novum*.
Quò nos uſque tenent devinctos verba docentis?
Orâcla nobis quatenus produnt Dei.
Quam ſibi ſacra decens debet præſcribere normam?
Tacita Deo tacere, quæ loquitur, loqui.

Quod

Ἦ ῥ' ἱερία ξωὴ † Θεῷ δέον ἐυχετάασθαι;
Ἀμφοῖν ὀρέγεται ξωὸς ἠδ' ἴδιός Πατήρ.
Αἰτεῖσθαι τί δ' ἂν ἱμείρῃ Ὕψιος ὑφ' ἡμέων;
Τὴν δόξον αὐτῷ καὶ τόδ' ἡμῖν χρήσιμον.
Ἀλλὰ τί πρὸς θείαν ἡμεῖς ἐυξαίμεθα τιμήν;
Κῦδός †, σκῆπτρόν τ' ἀρὴν καὶ πῆδημον.
Ἄμμι ὄ τί χρηστόν γε Θεῦ πάρα ἔδ' ἰχετάῳην;
Τροφήν †, καὶ φεσιν, κακῶν τ' ἀποτροπήν.
Πῶς ὄ δεῖ ὑψίστῳ Θεῷ ἀνέρας ἐυχετάασθαι;
Ἁγνῶς, ταπεινῶς, θαρσαλέως, μὴ πολυλόγως.
Ἦ ῥ' ἄλλως θέμις ἀυτῷ ἐναντίον εἰσκαλέεσθαι;
Ζηλῷ πεπληγὼς δυστυχεραίνῃ ξυγαίμῳ.
Ἦ Θεὸς ἱδρῦσθαί οἱ ἀγάλματα πάμπαν ἀνέτλη;
Κρύπλων ἄποπτον εἶδος εἴδωλα συγεῖ.
Ἦ θάνατον τίσῃ ὅστις ἐπίορκον ὀμόσσῃ;
Σαφῶς, ὅμοια χ' ὧ μάτην ὀμωμοκέι.
Τίς χερσὶν δ' ἐκέλευσε παναγυρέεσι μετεῖναι;
Λίτεσθ', ἀκέσῃ, δῶρ, ὕμνοι, δεῖπνον, βαφή.
Πρός ὄ λεὼν τί νυ πρὸς ἐὼν φράσαι; ἀγορητής;
Νόμε παλαιὲ σελίδα, καὶ σανίδην νέαν.
Ἄχει τίνος δεῖ πιστεύειν λέξαντι μαθόντας;
Ξωωσὰ θείοις ἄχεις ἓ χρησμοῖς λέγῃ.
Πείαν τις διδαχῆς τέμνοι πρίβον ἱεροκήρυξ;
Σιγᾶν Θεῷ σιγητὰ, φρέζειν ὅ, τι φέρσῃ.

Private or publick prayers doth God require?
1 Both, being of all and each the Sire.
In all our praiers to God what's understood?
90 VVhat's for his glory and our good.
VVhat must we pray to help his glory on?
2 His Name prais'd, Kingdome come, Will done.
VVhat may we for our selves in prayer demand?
3 Bread, pardon, evil to withstand.
95 VVith what prayers will our God be call'd upon?
4 Pure, modest, with hope, 5 no ambition.
May we beside God upon others call?
6 He will no rivall have at all.
Can God endure we should his Image make?
100 7 A face Invisible none can take.
Must he who shall sweare falsly, death sustain?
Yes 8 and who takes his name in vain.
VVhat makes Gods people to the Church repaire?
Font, Supper, Psalms, Alms, Preaching, Pray'r.
105 VVhat ought a faithfull Pastor teach his fold?
The new Testament and the old.
How farre unto his Doctrine are we bound?
9 As he Gods Oracles doth expound.
VVhat rule is't that a Preacher may not break?
110 10 Onely what God shall say, to speak.

VVhat

Matth. 6, 6. But thou when thou prayeſt, enter into thy loſet, and when thou haſt ſhut thy door, pray to thy Father hich is in ſecret, and thy Father which ſeeth in ſecret, ſhall re-ard thee openly. Matth. 18: 20. Where two or three are ga-hered together in my Name, there am I in the midſt of them. Acts, 3, 1. Now Peter and John went up together into the Temple at the hour of prayer.

Matth. 6, 9, 10. Hallowed be thy Name, thy Kingdome ome, thy will be done.

Matth. 6. 11, 12, 13. Give us this day our dayly bread: nd forgive &c.

Pſ. 17: 1. Hear the right, O Lord, attend unto my cry, ive ear unto my prayer, that goeth not out of feigned lips. 1 im. 2: 2. I will therefore that men pray every where lifting p holy hands without wrath or doubting. 1 Jo. 3: 22. Pſ. 6: 1. Pſ 9: 18. Matth. 21: 22. Mark, 11. 24.

Matth. 6, 5, 6, 7. And when thou praieſt, thou ſhalt not e as the hypocrites are: for they love to pray ſtanding in the ynagogue, and in the corners of the ſtreets, that they may be en of men &c.

Exod. 20: 5. Thou ſhalt not bow down to them, nor ſerve em: for I the LORD thy God am a jealous God. Iſay, 42 I am the LORD, that is my name, and my glory &c.

Exod. 20, 4 Thou ſhalt not &c. Deut. 4: 12. And the ORD ſpake unto you out of the midſt of the fire &c. 15. ake ye therefore good heed unto your ſelves &c. Iſa: 40: 18. o whom then will you liken God &c.

Matth: 5: 37. But let your communication be, yea, yea, ay, nay, for whatſoever &c.

1 Pet: 4: 11. If any man ſpeak, [let him ſpeak] as the ora-es of God.

2 Cor: 4: 2. Not handling the word of God deceitfully, 2 Tim: 2: 15. Study to ſhew thy ſelf approved &c.

Quod ſummum decus eſt ornamentúmque Magiſtro ?
Sincera *vita* crimine & probro vacans.
Debita doctori quæ ſunt à plebe viciſſim ?
Subſidia vitæ, charitas, reverentia.
Pro quibus officiis expectant præmia *nati* ?
Ament parentes, & *colant*, & *audiant*.
Quid de ſe genitis jus eſt præſtare *parentes* ?
Victum miniſtrent, *æthèris* monſtrent viam.
Cur Patriæ patres tanto Deus auxit honore ?
Ut ſint *bonis* tutela, terrendo *malos*.
A grege *ſubjecto* ducibus quæ juſſa rependi ?
Obſequium, honos, *tributa*, vectigal, *metus*.
Munera dic etiam quæ ſunt injuncta marito ?
Rem curet, adamet, conjugem & *placidè* ferat.
Quis decet *ornatus* florenti ætate puellas ?
Non ficta virtus, caſtus in *vultu* pudor.
Quâ poterit ratione Deo Matrona placere ?
Viro *minorem* ſe gerat, prolem *educet*.
Quid *viduo* deſerta toro curare jubetur ?
Orare, luxum fugere, adeſſe *egentibus*.
Imperium quale in *famulos* laudatur *herile* ?
Quod *æquitate* temperet vires ſuas.
A *famulus* domino, quid ſit, quod debeat, edc ?
Induſtria, & non *blandiens* oculis fides.

Qu

Αγλαΐη μάνπς τίνι, ϗ τίνι κύδεϊ σίλβῃ;
Βλαβῆς ἀάπτοις χερσὶν, ἠδ' ἐγκλήματ☩.
Τῷ τί μὴ ἆυ λαοὶ ἀνταλλάξασι δίδακτρον,
Στοργὴν, βιαρχῆ μιδὸν, ἀ' μενὲς σέβας.
Ἀλλὰ γόνοι τί ποιῦντες ἂν ἐλπιζοίατο ζωὴν;
Στέργειν γονεῖς, τιμᾶν τε, ϗ κλύζν χρεών.
Καδδὲ νόμον τί νέμζν θέμις αὐτογόνοισι τοκῆας;
Βίον πορίζειν, αἰθέρ☩ φαίνειν ὁδόν.
Παῖδάσι τίπτε Θεὸς πατρίδ☩ μέγα κῦδ☩ ὀφέλλει;
Χρησῶν παρασπίζωσιν ἵνα, φοβεροὶ κακοῖς.
Καὶ τί πρέπει λαὸς οἷς ποιμέσιν ἀνταποδῦναι;
Πειθαρχίαν, τιμὴν, τέλ☩, φόβον, φόβον.
Εἰπὲ ἦ ϗ τί μὲν ἀνδρὸς ὁμοζύγυ ἔργον ἂν εἴη;
Ζωὴν κομίζειν, ἀ'φορεῖν ἄλοχον φίλην.
Τίς ἦ χἀτὼν λαμπρὸς κύρῃς νεότητ☩ ἐν ἀκμῇ;
Χάειστ' ἀληθὴς, μεσάτ' αἰδῆς ὄμματα.
Τίς φύσις ἠδὲ γυναικὸς ἀρεσκομένης Θεῷ ἔσαι;
Ε'λάπον' εἶναι τἀνδρὸς, ἀ' πέφειν γονάς.
Ἔργα ἦ ποῖα φερνεῖν χήρης ἐπιτέλλ☩ ἐρήμης;
Εὖ χἠδ' ἀτρυφερὰς, ἀθλίοις ἐπαρκέσαι.
Δεσποτικῇ τίνι μὲν δωάμει ξυμμαρτὲν ἔπαιν☩;
Εἶλις τὸ δεινὸν τἀγανῷ καρανύει.
Ἢν δέ τις ἢ δῆλ☩, τί πρέπον κρατέονλι κομίζειν;
Σπεδὴν τε, μηδ' ὀφθαλμόδηλον ὑπόκεισιν.

Qui

135 Τί

What is his chiefeſt praiſe and ornament?

1 *A blameleſſe* life *and innocent.*

What owe we him that doth the word diſpence?

2 Maintenance, love *and* 3 reverence.

For what may children *hope reward? If they*

4 *Their parents love*, honour, *obey.*

How muſt the parent for his child provide?

5 *Give him food, be to heav'n a guide.*

Why doth God Magiſtrates *raiſe to ſuch a height?*

6 Good *men to* gaurd, bad *men to* fright.

Say, of a ſubject *what the duties are?*

7 *Obedience, honour, tribute, feare.*

What's he enjoyn'd that leads a married *life?*

8 *To maintaine love*, beare *with his wife.*

What's a young *womans beſt becoming* dreſſe?

9 *Vertue unfain'd, chaſte ſhamefaſtneſs.*

How may a wife pleaſe God? If children ſhe

Bring up, 10 *to her husband* ſubject *be.*

What muſt a deſolate widow *care for, ſay?*

10 11 Relieve *the poore,* 12 *be* ſoder, pray.

How may a maſter *deſerve praiſe? He muſt*

13 *To his ſervants* equall *be and* juſt.

What from a Servant *to his* Lord *is due?*

14 *Painfull, not* eye-ſervice, *but true.*

135 *Wha*

1 Tim: 3: 1, 2, 3. This is a true saying, If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless &c. Tit. 1: 6, 7, &c. If any blameless, the husband of one wife, having faithful children, &c.

2 Duet: 25, 4. Thou shalt not muzzle the Ox when he treadeth forth the corn. 1 Cor. 9: 9. 10, 11. Matth: 10, 10. Rom: 15, 27: Gal; 6: 6, 1 Tim: 5: 17: 18.

3 1 Thess. 5, 12, 13: And we beseech you brethren, to know them which labor among you, & are over you in the Lord. &c.

4 Heb, 13. 17. Obey them that have rule over you, and submit your selves. Eph: 6: 1, 2, 3. Col: 3: 20.

5 Eph: 6, 4. Bring them up in the nurture & admonition of the Lord.

6 Rom: 13. 3, 4. &c.

7 Rom: 13: 5, 6, 7.

8 1 Tim: 5: 8. But if any provide not for his own, and especially for those of his own house, &c. Col: 3, 19; Eph: 5, 25.

9 1 Tim: 2, 9, 10: In like manner also that women adorne themselves in modest apparrel, &c. 1 Pet: 3, 3, 4: Whose adornig let it &c.

10 1 Pet: 3, 1, 2: Likewise ye wives be in subjection to your own husbands &c. 1 Tim: 2, 11: Let the women learn &c.

11 1 Tim: 5 10: Well reported of for good works, if she have brought up children, if she have lodged strangers, &c.

12 1 Tim: 5, 5, 6: Now she that is a widdow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day: But she that liveth in pleasure is dead whil'st she liveth.

13 Col: 4, 1: Masters give unto your servants that which is just and equal. Eph: 6: 9.

14 Eph: 6, 5, 6: Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: &c.

Quid docuit Christus vetitâ sub *cæde* notari;
Liveris atrum virus, atque *odii* faces.
Quid verò si fortè *prior* nos læserit alter;
Det ille *veniam* facilè cui veniâ est *opus*.
Ergò nec *ulciscî* contemptum & damna licebit?
Quin *alia* potiùs perferenda injuria est.
Nónne *bonis* lex sacra jubet nos esse benignos?
Sed & his, malo facinore qui nobis *nocent*.
Quis dedit exemplum prodesse *nocentibus* ipsis?
Bonos malósque *Sole* qui illustrat suo.
Dic sub *adulterii* titulo quæ culpa notetur?
Quæque *jugale* fœdus excedit Venus.
An satis est Christo, *factum* si tale cavetur?
Et *ori*, & *oculis* imperatur castitas.
Conjugii melior sors est, an *cælibis* ævi?
Innupta Christum vita *liberiùs* colit.
Offendúntne Deum *socialis* fœdera lecti?
Quin ipse *thalami* jura sacravit *Deus*.
An contracta semel possunt *connubia* solvi?
Deserere *stupro* corpus intactum nefas.
Quantò igitur potior *thalami* sine fœdere vita?
Imperia *sexûs* vincere haud cuivis datum.
An nihil *unde* habeas refert, sed oportet *habere*?
Qui parat opes non *jure*, *furti* se alligat.

Erg

Τί χρισὸς φάτ' ἀλλυαμένυς φόνον ἐξαλέασθαι;
Φθόνυ κελαινὸν ἰὸν, ἠδ' ἔχθυς φλόγα.
Ἠδ' ἡμέας τοιότερός πις ἀεικέα μηχανόωτο;
Ξυγγνὺς τετύχθω ῥεῖα τοι ξυγγνωστέον.
Ἕνεκα μηδ' ὕβριν, μηδ' ἄτην ὀπίν ἀμυῦναι;
Ἄλλην ἢ μᾶλλον ὕβριν ἐς' ἀνεκτέον.
Οὐχ ἱερὸς κέλευθος νόμυ ἀντιφιλεῖν φιλέοντας;
Δρῶντάς τε χ' ἡμᾶς μηχανῆς κακῆς κακῶς.
Τυσμενέας τῶν ἐυδρᾶσαι παρέδειξε τίς ἡμῖν;
Χρησὲς ὁμῶ κακὸς τ' λάμψας ἠλίῳ.
Ἔργματ' ἔλεγξε Θεὸς τίνα μαχλοσυύνην ἀποφθάν;
Εἶπε ζυγῶν ἔκτὸς γαμηλίων Κύπρις.
Οὐχ ἅλις ἦ χρισῷ τῶνδ' ἔργων σῶμ' ἀπέχεσθαι;
Ἄγρης γεύεσθαι βέλετ' ὄντε χ' ὑσμα.
Βέλτερον ἢ ἀγνεύειν, ἢ λέκτρυ θεσμὸν ὀπιπτεῖν;
Χρισῷ χολάζει μᾶλλον ἀθμὴς ὢν βίυ.
Ἦ Θεῷ ἔνι ἀ παρέπει ὁμόζυγυ ὅρκια κόιτης;
Αὐτὸς γε θεσμοῖς ἠυλόγει γάμυ Θεός.
Ἦ θέμις ὅρκια πιστὰ ταμεῖν, μετέπειθε ἢ λύειν;
Λείπειν ἀνόσιον ὄζυν ἀμίαντυν δόμυς.
Πόσῳ λαΐον ἔν μίμνειν ἀλόχοιο ἄμοιεον;
Φύσεως κρατῆσαι τὸ τυχόντυ ἐκ ἂν ἦ.
Ἦ ῥα δέον τι τὸ πλᾶτον ἔχειν, τὸ πόθεν δὲ μέσον τι;
Πλυτῶν ἀθικίη πᾶς κλοπῆ πλυτῶν κυρεῖ.

Erg

Η

VVhat is accounted murther *in Chriſts Book?*
1 Hatred *and* Envies *poyſ'ning look.*
VVhat if we firſt are wrong'd *in words or deeds?*
2 *Let him ſoon* pardon *who it* needs.
May we not then revenge *wrongs and diſgrace?*
3 *VVe rather ought to* more *give place.*
Muſt we not love them who good to us doe?
4 *Our* enemies *we muſt love too.*
VVho gave us this example thus divine?
5 *Gods* Sun *on* good *and* bad *doth ſhine.*
Say what the Scripture termes adultery? *All*
6 *Luſt, but the duty* conjugall.
If we forbeare the fact, *doth it ſuffice?*
7 *VVe muſt have a chaſte* mouth *and* eyes.
Is marriage *better, or* virginity?
8 *To ſerve Chriſt* ſingle life's *more free.*
Doth God at Wedlock *then diſpleaſure take?*
9 *God himſelfe marriage firſt did make.*
Can ſuch a knot once ty'd be e're undone?
10 *Oncly by* fornication.
How much is't better to live ſingle *then;*
11 Continence *is not in all men.*
Muſt we have wealth, *but from whence skils it not?*
12 *All goods are* ſtoln *which are ill got.*

Matth: 5: 21, 22: Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill: But I ſay unto you, that whoſoever is angry &c.

Matth: 18: 23, 24: Therefore is the Kingdom of heaven likened to a certain King which would take account &c.

Matth: 5: 38, 39, 40, 41: Ye have heard that it hath been ſaid, an eye for an eye, and a tooth for a tooth. But I ſay &c.

Matth: 5: 43, 44: Love your enemies: bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you.

Matth: 5: 45: For he maketh his ſun to riſe on the evill and on the good, and ſendeth raine.

1 Cor: 6: 13, 18, 19, 20: Gal: 5: 19: Eph: 5: 3.

Matth: 5: 28: But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

1 Cor: 7: 28: 32, 38.

Gen: 2: 24: Therefore ſhall a man leave his father and his mother and ſhall cleave unto his wife: and they ſhall be one fleſh. Heb: 13: 4: Marriage is honourable in all, and the bed undefiled. Jo: 2: 1, 2.

Gen: 2: 24. Matth: 5: 32: Matth: 19: 3, 4, 5: &c.

Matth: 19: 11: But he ſaid unto them, All men cannot receive this ſaying, ſave to whom it is given. 1 Cor: 7: 2, 9: Nevertheleſs to avoyd fornication, let every man have his own wife, & let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn.

As malitious men are ſaid to be murtherers, Matth, 5. ſo are covetous men thieves.

Ergo ſatis præſtat *manus* impolluta rapinis ?
Rea & *cupiditas* quæ ſui neſcit modum.
Non & *divitibus* cœleſtis parca pateſcit ?
Arctam intrat ægrè, ſi quis eſt *diſcentior*.
Quid Deus indíxit quibus eſt opulentior arca ?
Removere *faſtum*, *munerari* largiter.
Pauperibus collata Deus quæ munera laudat ?
Lætè data *homini*, non *honori* aut gratiæ.
Sed metus eſt largos nè ſera ſequatur egeſtas :
Sufficere debent *veſtis*, *alimentum*, domus.
Quem mihi ſponſorem das, hæc non defore nobis ?
Qui *paſſeres* alit atque veſtit *lilia*.
An non *proſpicere* eſt æquum quæ vita requirit ?
Noſtra in *diem* ſit cura, de reliqua *Dei*.
Mentiri an vetitum Chriſti præcepta ſecutis ?
Etiam cavenda *jurgia* & *loquacitas*.
Permittítne *jocos* exactæ regula vitæ ?
Obſcœna dicta maximus Cenſor notat.
Quæ noſtris igitur linguis conceſſa *voluptas* ?
Præclara *menita*, vox Dei, carmen pium.
Arguitúrne etiam nonnunquam culpa *tacentis* ?
Si prodat hominis *jura*, vel *honorem* Dei.
Quod manet intra *animi* fines an lege ſolutum ?
Conſilia *cordis* prava condemnat Deus.

Ἦ ῥᾴλις ἔν ὁσίας ἁρπαγμᾶ χεῖρας ἀπισχεῖν;
Ἦ μαρ' ἄμεινον ὅσα κἀπιθυμία.
Οὐρανᾶ ἀφηφοῖς ἀνεῳγμέναι εἰσὶ πυλῶνες·
Μόλις περᾷ τὸ στενὸν ἀν πλαχύς τις ἦ.
Τὰς δ' Θεὸς τί κέλευσ' οἷς ἄρτον ὅλβῳ ὀπιθεῖ;
Ὄγκον διωθεῖν, δωρέεσθ' ἀφειδέως.
Πῶς διδόναι ἐπέοικε Θεῷ φίλα δῶρα πένησιν;
Οὐ χάειτ' ἢ τιμῆς πρὸς αὐτὸς ἀφέρνας.
Οὕτω μὲν πενίη πολυδώρεος ὀλβὲ δαμάσσει.
Ἀρχιτέον στέγη, τροφῆ, σκεπάσμασι.
Τίς δ' μὴ ἀδ' αὐτῶν ἐλλείπῃ ἔγγυός ἔστι;
Στρωθὲς ὁ πρέψας, κἠμφιέσας λείεια.
Ἦ ἐ φρονοεῖν καλὸν ὅτι κἠ ὡς βίῳ ἄρκιον εἶη;
Ἐφήμεροι μέλωμεν, ἕτερα τῶ Θεῶ.
Ἦ χεισὸν πᾶσι δέμις ποτὲ φύδεα βάζειν;
Νεικός τε λαλιάν' εὐλαβεῖσθ' ἑμῷ χρεών,
Ἦ σκώπτειν βίε ἰδυτίνα νόμῳ εἴασεν ἀχρός;
Μέγις αἰσχρὸν σκῶμμα Τιμητὴς χάφῃ.
Τίς πολ' ἄρ ἡμετέρης πέρψις γλώσσης λίλαιπται;
Θεσπίσματ', ὕμνοι παναγίοι, γνῶμαι κλυταί.
Ἔστ' ὅπῃ αἰτίη ὅτι κἠ ἀφθόγγοιο σιωπῆς;
Ἦν νόμιμον ἀνδρῶν, ἢ Θεῶ πρὸν πρεσβῶ.
Ἦ μένῃ αὐτόνομα κρυφίοι μελεδήματα θυμῷ;
Κρίνῃ φρένας τ' καρδιογνώστης Θεός.

Is it enough then to have innocent hands ?
Can he rich *passe heavens gate ? Great Bodies may*
2 *(But* hardly*) passe a* narrow *way.*
What doth God them who are grown rich *command ?*
3 *An* humble *heart, a* liberal *hand.*
What makes our gifts with God acceptance find ?
4 *A* cheerful, 5 *not* praise-seeking *mind.*
By giving much may not our selves grow poore ?
6 *Than* house, food, rayment, *wish no more.*
Who undertakes that I shall not want those ?
7 *Who* Sparrows *feeds, and* Lillies *clothes.*
To take care for to morrow *is't not best ?*
8 *Care for to* day, *leave* God *the rest.*
Must not Christs followers to 9 lye *forbear ?*
9 *Yes, and* 10 brawles, *and* 11 idle *words fear.*
12 *To* jest *doth the strict rule of life permit ?*
13 *God highly censures obscene wit.*
What pleasure is allowd then to our tongues ?
14 *Good* counsel, Scripture, *holy* songs.
Is silence *not a fault sometiems ? When't may*
15 *Gods* honour, *or* mans 16 good *betray.*
Are all the inward *motions free from fault ?*
No, 17 *God condemnes each evill* thought.

1 The ſame place and reaſon.
2 Math: 19: 23, 24: -- Verily I ſay unto you, that a rich man ſhall hardly enter into the Kingdom of heaven, &c.
3 1 Tim: 6: 17, 18, 19: Charge them that are rich in this world, that they be not high minded, &c. That they be rich in good works, &c.
4 2 Cor: 9: 7: Not grudgingly or of neceſſity, for God loveth a chearful giver.
5 Math: 6: 2: When thou doeſt thine almes, do not ſound a trumpet before thee.
6 1 Tim: 6: 8: And having food and rayment, let us be therewith content.
7 Math: 6: 26, 27, 28, 29: Math: 10: 29: Luke 12: 27.
8 The ſame places.
9 Zach: 8: 16: Speak ye every man the truth to his neighbour. Col: 3: 9: Lie not one to another.
10 Gal: 5: 20: ---variance, emulation, wrath, ſtrife--- Eph. 4: 31: Let all bitterneſs, and wrath, and anger, and clamour, and evill ſpeaking be put away from you, with all malice.
11 Prov: 10: 19: In the multitude of words there wanteth not ſin: but he that reſraineth his lips is wiſe. Mat: 12: 36: Every idle word that men ſhall ſpeak, they ſhall give account--
12 Eph. 5 4. Nor fooliſh talking nor jeſting, which are, &c.
13 Col: 3: 8: Eph: 4: 29: Let no corrupt communication proceed out of your mouth, but that which is good to the uſe, &c.
14 Eph: 4: 29: Col: 4, 6: Let your ſpeech be alwayes with grace ſeaſoned with ſalt. Eph: 5: 19: Speaking to your ſelves in, &c.
15 Mar: 3: 4: Math: 10: 32, 33: Acts 18: 9.
16 Prov: 24: 11, 12: If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain: If thou ſaiſt, behold we knew it not, doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul doth not he, &c.
17 See Mat: 5: of hatred, luſtful thoughts, &c.

Quæ tres decipiunt mortalia pectora pestes?
Fastus, & *aviditas*, & *voluptas* corporis.
At per quos dilapsa gradus perkura ruit mens?
Parit *cupido* facinus, id *mortem* parit.
Quod caput est rerum quas lex præscribit Jësu?
Crucem subire, semet à se *abdicere*.
Qualis homo est, Christus quem prædicat esse beatum?
Mœrens, misericors, purus, esuriens, inops.
Quid placidi, mites, ob Jësum sæva ferentes?
Hospar vetustis vatibus merces manet.
Ede, quis adstabit regnanti *dexter* Jësu?
Qui visit, operit, excipit, nutrit, rigat.
Quæ turba officiis rectè mulcebitur istis?
Capta, ægra, nuda, externa, cui sitis aut fames.
Quos habuit testes Christi doctrina Magistri?
Patrémque, Christumque, utriúsque & Spiritum.
Quî potuit genitor Natum laudare docentem?
Clarè professus *hic* mihi demum placet.
Quâ se veridicum Christus ratione probârit?
Verbo docentes *vita* fuit exactior.
Unde fidem Christo fecit cœlestior aura?
Miraculorum ingente testimonio.
Qualia, dic, Christi nobis ostenta fuerunt?
Ægris salutem, *mortuis* vitam dedit.

Exem-

Τρεῖς ἅπαντινες εἰσὶ βέλτιστοι νόον ἐξαπατῶσαι;
Τύφος, φιλαργυρία τε, σαρκὸς θ' ἡδονή.
Κάδδε τίνας ψυχὴ βαθμὸς ἐς ὄλεθρον ἀΐσσει;
Τίκτει θέλημα πρᾶγμα, πρᾶγμα δ' θάνατον.
Τίς κεφαλὴ πασῶν πὰς ἴησιν δῶκεν ἐρετμέων;
Σταυρὸν φορεῖν, αὐτίκα τ' ἀπαρνεῖσθαι αὐτόθεν.
Οἷος ἀνὴρ τελέθει μάκαρ ὢν κατὰ γμα χειρὸς;
Περθῶν, φίλοικτος, πραϋλόφος, ἀγνὸς, πένης.
Τί πράσσεις, μικρὸν, χειρὸς θ' ὕπο αἰνὰ παθόντες;
Οὗτοι παλαιοῖς ἰσόμοιροι μάντεσιν.
Εἰ πὲ τίς ἄρχοντος παρὰ δεξιὰ κήσεται Ἰησοῦ;
Ἐπισκοπῶν, σκέπων, ξενίζων, διατρέφων.
Εἰς τίνας ἐδὴ φέρειν θελκτήρια τῶν τὰ καθ' ἡμᾶς;
Γυμνὸς, νοσοῦντας, δεσμίους, ἀπόρους, ξένους.
Θεσπεσίοις χειρὸς τίνας ἕλαχε μάρτυρας αὐδή;
Πατέρα τε, χειρὸν αὖτε, Πνεῦμά θ' ἑκατέρου,
Πῶς θεὸς γένεπερ θέσιν τέκος εἶχεν ἐπαινεῖν;
Λαμπρῶς ἐμολογῶν, Ὑιὸς κικλήσκων ἐν τυπαῖ.
Αὐτὸν δ' ἀρτεπὲς τρόπον ἂν τίνα χειρὸς ἐλέγξεις;
Μηδὲν λέλοιπεν ἀκριβὴς βίος λόγῳ.
Πνεῦμα πόθεν χειρὸς ποιήσατο πίστιν ἄχραντον,
Τεκμηρίων ἐλεγκτικῶν φωνήματι.
Οἷά ποτ' ἦν ἡμῖν χειρὸς σημεῖα, λέξον.
Νοσοῦσ' ὑγείαν, φῶς δίδυμα κεκμηκόσιν.

VVhat three plagues into mortall boſomes glide ?
1 Avarice, carnal *pleaſure*, pride.
Say, how perdition the loſt ſoul beſets ?
2 Luſt *brings forth* ſin, *ſin* death *begets*.
VVhat hath Chriſts law preſcrib'd eſpecially ?
3 *The* Croſs *to bear, our ſelves* deny.
VVho doth Chriſt ſay ſhall bleſſedneſſe inherit :
4 *Sad, meek, pure, hungry, poor in ſpirit.*
VVhats their reward who ſuffer for Chriſts ſake ?
5 *VVith the old* Prophets *they partake.*
Say, who will Chriſt on his right *hand admit ?*
6 *Who lodge, cloth, feed, give drink, viſit.*
VVhom muſt we uſe thus ? 7 Thoſe that hungry be,
Or want health, houſe, clothes, liberty.
VVhat witneſſes doth Chriſtian doctrine boaſt ?
The Father, Son *and* holy Ghoſt.
VVhat teſtimony did the Father *bear ?*
8 *This is my* Son *belov'd, him* hear.
How of himſelf true proof did Jeſus *give ?*
Than teach, *he did more ſtrictly* live.
VVhat witneſſe hath the heavenly Spirit *brought ?*
9 *The mighty* miracles *which Chriſt wrought.*
VVhat were thoſe wonders *which his fame ſo ſpread ?*
To heal *the ſick, to* raiſe *the dead.*

1 *Tho*

1 John 2: 16: For all that is in the world, the luſt of the eſh, the luſt of the eyes, and the pride of life, is not of the Fa-her, but is of the world.

James 1: 15: Then when luſt hath conceived, it bringeth orth ſin, and ſin, when it is finiſhed, bringeth forth death.

Luke 9: 23. And he ſaid to them all, if any man will come fter me, let him deny himſelf, and take up his croſs daily and ollow me.

Math: 5: 3, 4, &c. Bleſſed are the poor in ſpirit, for theirs is he kingdom of heaven. Bleſſed are they that mourn, for they hall be comforted, &c.

See the ſame place.

Mat. 2 :: 34. Then ſhall the King ſay unto them on his right and, Come ye bleſſed of my Father, inherit the kingdom pre-ared for you from the foundation of the world, &c.

Mat. 25: 35, 36: For I was an hungred and ye gave me meat, was thirſty and ye gave me drink, I was a ſtranger and ye ook me in, naked and ye clothed me, I was ſick and ye viſited ne, I was in priſon and ye came unto me.

Math: 3: 17: And lo a voice from heaven, ſaying, This is my eloved Son, in whom I am well pleaſed: Math: 17: 15: While e yet ſpake, behold, a bright cloud overſhadowed them: and ehold, a voice out of the cloud, which ſaid, This is my beloved on, in whom I am well pleaſed, hear ye him.

John 10: 25. Jeſus anſwered them, I told you, and ye be-ieved not; the works that I do in my Fath.rs Name, they ear witneſſe of me.

Exemplúmne igitur *vitæ* debemus Iësu ?
Eadem *favorem* præstitit nobis *Deum*.
Ad mortem quâ deinde viâ pervenit Iësus ?
Populorum odio per *Latinum* Præsidem.
Is necis immeritæ judex quo nomine dictus ?
Hunc Pontium monumenta *Pilatum* vocant.
Quæ probra sunt illi scelerato impacta furore ?
Irrisus, alapæ, sputa, fustigatio.
Quis tot pœnarum tandem fuit exitus, adde ?
Pedes manúsque foditur affixus *cruci*.
Egressámne *animam* Christi de corpore constat ?
Dies diem quæsivit, *intremuit* solum.
Jam locus exanimos narra quis ceperit artus ?
Corpus *sepulcri* conditum jacuit specu.
Corporis an solos persenserat ille dolores ?
Mœror quoque *animum* pressera luctu gravi.
Cur pater *insontem* voluit tam tristia ferre ?
Per ista nobis *venia* parta est *sontibus*.
Nulláne pax pretio nisi *sanguinis* empta patebat ?
Justitia sic se summa patefecit *Dei*.
Cunctorum culpis an victima sufficit *una* ?
Certè hæc, ab omni parte quæ culpâ vacat.
Qualis erat Christus *suprema* imitandus in horâ ?
Patiens, modestus, hominum amans, patri obsequens.

Mor

μῦνον παρὸδίγμα βίᾳ προβέβλημεν Ἰησῦς;
Ἡμῖν τ' ἔθηκεν αὐτὸς ἐυμενὴ Θεόν.
ὃς μετέπτα τρόπῳ θανατόνδε καθήγαγ' Ἰησῦν;
Φθόνῳ πολιτῶν ἡγεμὼν Ῥωμαϊκός.
ὡς δὲ κριτὴν ἀδίκοιο φόνε κλήδην καλέεσι.
Μνημεῖα Πόντιον Πιλάτον νιν καλεῖ.
ἐν μανίῃ δ' ἀθεμίστῳ ὀνείδεά οἱ τίν' ἐφῆπται;
Ἔμπυγμα, κολαποὶ, πρηστῆρες, ῥαπίσματα.
Μίκισον τί τέλος δ' ὀλυμπίων ἔπλετο τόκων;
Ποδοῖν χερσῖν τε σωρηδὸν ὀρύπτετο.
φάνη οἱ ψυχὴ ῥεθέων ἄπο πεπηκυῖα;
Διημέρευσε νὺξ, τρόμῳ σείσθη πέδον.
τίς τύπος ἀψύχων ὑπεδέξατο λείψανα γυίων;
Νεκὺς τάφε κεὐθμῶνι κείμενός κρύβη.
ὥματος ἦ μένοιο βαρύστενα κήδεα τίσε;
Λύπη δάμασε κῆρ φρένας πικρῷ βέλει.
Τίπτε Πατὴρ τόσον ἀικτερὰ κολάζεν ἤθελ' ἄατον;
Ἡμᾶς ἀπαλλάξειν ἀπειρὲς ἵνα.
Οὐδὲν ἄποινον ἔην ἄτερ αἵματος, ἐλπὶς δ' ἐμὶ;
Οὕτω δίκαι σφόδρα δίλος ἦν Θεός.
Ἦ πάντων λώβησι μὶ' ἄρκιός ὄφι θυμλή;
Ἦδὶ σαφῶς μὶ' ἔστ' ἀλωβητος πάνυ.
Οἷσιν ἔην Χειστὸς παράδειγμα κῆ ἐν βίᾳ ἄκρῳ;
Τλήμων, φιλήναρ, μέτρι', πατρὸς κλύων.

Η

1 *The rule of perfect life was* Jesus *then* ?
2 *His* life *made* God *well pleas'd with men.*
But what way to his death *did* Jesus *come* ?
3 *By* Jewish *hate,* Italian *doome.*
What was the unjust Judges *name* ? *Him all*
Records do Pontius Pilate *call.*
How did their wicked fury him disgrace ?
Mock, buffet, scourge, spit in his face.
What was the end of all these pains at last ?
Hands and feet to the Cross *nail'd fast.*
What shew'd the soul *Christs body did forsake* ?
Noon-day *was* night, *the earth did* quake.
Now tell what place his dead corps *did receive* ?
Hewen out of a Rock, a grave
Did he but in his body *suffer pain* ?
His soul *great sorrow did sustain.*
Why did a guiltless *person this endure* ?
4 *All this our* pardon *did procure.*
Could nothing reconcile us but his blood ?
5 *This with Gods exact* justice *stood.*
For all mens sins could his one *death suffice* ?
6 *Hee's such a* spotless *sacrifice.*
What taught Christ at his last hour ? 7 *Patience,*
Modesty, 8 *love,* 9 *obedience.*

[x] Cor: 11: 1. Be ye followers of me, even as I alſo am of [C]hriſt. 1 Theſ. 1:6: And ye become followers of us, and of the [L]ord. Rom: 15:3,5,7: For even Chriſt pleaſed not himſelf, [b]ut as it is written, The reproaches of them that reproached [t]hee fell on me.

[y] 1 Cor: 1:30: But of him are ye in Chriſt Jeſus, who of God [is] made unto us wiſdom, and righteouſneſs, and ſanctification, [and] redemption. Rom. 5. 19. For as by one mans diſobedience [many] were made ſinners, ſo by the obedience of one ſhall many [be] made righteous.

[z] See the hiſtory of our Saviours Paſſion.

[a] Rom: 3: 24, 25: Eph: 1: 7: Col: 1; 14: 1 Tim: 2: 6: Iſa: 53: 5: [1] Pet: 2. 24: Who his own ſelf bear our ſins in his own body [on] the tree, that we, being dead to ſin, ſhould live unto righte-[ouſ]neſs: by whoſe ſtripes ye are healed.

[b] Heb: 9: See the whole chapter. 1 Pet. 1: 19. But with the [pre]cious bloud of Chriſt----

[c] 1 Pet: 1: 19. ---as of a lamb without blemiſh, and without [ſpo]t.

[d] Iſai: 53: 7. He was oppreſſed, and he was afflicted, yet he [o]pened not his mouth; he is brought as a lamb to the ſlaugh-[te]r, and as a ſheep before her ſhearer is dumb, ſo he openeth [no]t his mouth.

[e] Luke 23: 34. Then ſaid Jeſus, Father, forgive them, for they [kn]ow not what they do.

[f] Math. 26: 39. ------nevertheleſs not as I will, but as thou [wilt.]

Morte ſemel ſunctus mansítne obnoxius orco ?
Imò recepit *tertio* vitam die.
Quæ nos edocuit CHRISTO cuæ *reddita* vita eſt ?
Certam probavit maximi prolem patris.
295 Nónne hominem vincit *Cherubinæ* gloria turmæ ?
Illum ſuperna caſtra *venerantur* ducem.
An noſtri meminit *cæleſti* ſede receptus ?
Eſt noſter illic *Pontifex* & *rex* ſimul
Æthereâ nobis quid præſtat in æde *Sacerdos* ?
240 Fuſi *cruoris* obſecrat pretio Patrem.
Quæ bona *Regali* nobis demittit ab arce ?
Manu metuv ſubditos, hoſtes *fugat*.
Ergo inconſpicuus ſublimi in ſede manebit ?
Dum reddat illum priſtinis *nubes* locis.
245 Cur igitur CHRISTUS *telluris* regna reviſet ?
Ut *mortuis* jus dicat & *vivent*ibus.
Spiritus ille quis eſt quem tertia ſancta notat vox ?
Vis unica atque unanima Patris & Filii.
Virgineone prior fuit iſta potentia partu ?
250 *Vatum* entheata quippe movit pectora.
Præcipuum CHRISTUS *biſſex* quid ſpondet amicis ?
Majora dona, júſque donandi *alteros*.
Qui *radii* ex iſto fluxerunt igne micantes ?
Medicina, linguæ, orâcla, furiarum fuga.

255 Qui

Θανάτῳ ἔνοχος πέλε μόρσιμον ἦμαρ ἐπασσών;
Βίον τιταῦς ἄυδις ἀλλ' ἐλέξατο.
Τίς δ' ἔσχ' ἡμέας Χειρὸς παλίμβιος αἰών;
Πισὴν μεγίστε Πατρὸς ἔλεγξον γονήν.
Ἦ ὑ κρατεῖ ἄνθρωπον φλογερῶν κλέα δῖα φυγάζων;
Κοσμήτωρ αὐτὸν ἐρανῷ σέβει τράπος.
Ἡμείων μέμπη Ὀλίμπια δώματα ναίων;
Ἱερὸς ἆρ ἡμῖν ὄφις ἠὲ βασιλῶς ἅμα.
Ἑστερίαν ἱερὸς τί χρείσμεν ἐν ὕψεσιν ἡμέας;
Παπέρα χυβέντος αἵματος πιὴ τρέφει.
Ἐκ θρόνε ὑψιμέδων τίνα δῶρα χέ βασιλῶς ὥς;
Χερσὶν ἀμυδὶ λαὸν, ἐχθρὸς δάμνατα.
Τέως ἄνθος ἐν ὑψιλόφοις μενεῖ ἄστρασι πῶλε;
Ἕως ἔ παλαιοῖς χωρίοις δώσῃ ἑορ.
Τίπτε πάλιν Κρονίδης γαίης ἐπὶ πείρατα νοσεῖ;
Εὖτ' ἂν κρίνῃ ζωὸς ἔ ἠὲ τεθνηκότας.
Οἵ τί ὃ τέτο θέλε τρίτον ἱερὸν ἄνομα Πνεῦμα;
Ἶς ἔστι σύμφρων ἠὲ μία Πατρὸς ἠὲ Κόρε.
Ἦ πέλε παρθενικῆ δυνάμις ἐσχατέρα τοκετοῖο;
Αὐτὴ ἐσχάτων εἰσέπνευσε γὸ φρένας.
Ἔσχοχα ὃ Χρειὸς τίνα δώδεκα νεῦσε φίλοισιν;
Μείζω χαρίσματα ἠὲ δωτίμιν ἄλλοις νέμῃ.
Πυρσῆ ἀποῤῥῶγες τέτε τίνες ἔκρεον αὐγαί;
Θεραπεῖα, γλῶσσα, δέσφατα, φυγὴ δαιμόνων.

Κείνων

Did he once dead ſtill in the grave *remain?*
1 *No, the* third *day he roſe again.*
What doth his reſurrection *to us prove?*
2 *That he's the* Son *of* God *above.*
Is Chriſt as man *leſs than the* Cherubin?
3 *The* hoſts *of* heaven *all worſhip him.*
Doth he remember us now in heaven? Chriſt
4 *Is both our* King *there and* 5 *high-*Prieſt.
What's for us there by's Prieſtly-*Office done?*
6 *His bloud makes* interceſſion.
What doth he for us there as he's our King?
7 Subdue *our foes,* 8 protection *bring.*
Will he inviſible then in heaven *remain?*
9 *Till in a* Cloud *he comes again.*
Why will he come again on earth *to tread?*
10 *Hee'l come to* judge *both quick and dead.*
What by the Spirit *is meant? the* third *in one;*
11 *The* virtue *of the Father and Son.*
Was he, ere Chriſt the Virgins fleſh did take?
12 *Inſpir'd by him the* Prophets *ſpake.*
What promis'd Chriſt to th' twelve? 13 *More work to do*
Themſelves, 14 *inabling* others too.
What ſparkling beams flow'd from this heavenly light?
15 *Healing, tongues, propheſiss, Devils flight.*

255 *What*

1 Cor. 15.4. ---He rose again the third day, according to the Scriptures.

Rom: 1:4. And declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Math: 4:11. Angels came and ministred unto him, 13, 14, 4, 31 Heb: 1:6, 7: Let all the Angels of God worship him, &c.

1 Tim. 6:15. --who is the blessed and onely Potentate, the King of Kings, and Lord of Lords, Heb: 1:8.

Rom: 8.34. Heb: 7:25, 26 & 9, 24: 1 Tim: 2:5: 1 Joh. 2. 1, 2.

Heb: 9:11, 12. But Christ being come an high-Priest------ Neither by the bloud of goats & calves but by his own &c.

Act: 9:4, 5: 13:11. Psal. 21:8, 9: Psal: 110:1, 2, 5, 6. Rev. 12.5: & 17: 14.

Acts 9:17. Acts 23: 11. Acts 7:55, 56.

Act: 3:21. Whom the heavens must receive until the time of the restitution of all things, Acts 1:11.

Math. 25:31. When the Son of man shall come in his glory, and all the holy Angels with him, &c. Acts 17:31.

John 14:16. John 15:18. ---the Spirit of truth which proceedeth from the Father, he shall testifie of me.

Heb: 3:7: Wherefore as the holy Ghost saith, To day if ye will hear his voice--- 1 Pet. 1:10, 11. --the Spirit of Christ, which was in them, did signifie, when it testified beforehand--- 2 Pet. 1:21. For the prophesie came not in old time by the will of men, but holy men of God spake as they were moved by the holy Ghost.

Io: 14:12. ---He that believeth on me, the works that I do shall he do also, and greater works than these shall he do.

Acts 8:17. Then laid they their hands on them, and they received the holy Ghost.

Mar: 16:17: And these signs shall follow them that believe, In my Name shall they cast out devils, they shall speak, &c.

Quid sanctum nunc tuum *flagrans* agit essentibus ipsis?
Adhuc *decet*, nos & *juvat* solatio.
Nónne satis verum nobis sacra pagina monstrat?
Torpet *papyrus* destituta Spiritu.
Non opis est *nostræ* documentis credere Christi?
Sine ejus aurâ nemo cum *dominum* vocat.
An non ingenii sibi sufficit ipsa facultas?
Superna non admittit *huic* vitæ studens.
Spiritus ergo suo perfundit lumine mentem?
Sane, & effingit insuper præcordia.
Ecquid opem pietas jam non incredula poscit?
Et *velle* & *agere* donat adjutor Deus.
Humani prosúntne, Dei post cœpta, labores?
Ita erit: *requirens* repetit, *orans* accipit.
Quid fiet, si dura animum certamina vexent?
Vigili & *precanti* dat Deus victoriam.
Spiritus ille animis quæ dat solatia nostris?
Deum esse nobis velle perpetuò *patrem*.
Astubi reperies hanc Sancti Numinis aurem?
Cœtu in piorum cujus ipsa est vinculum.
Ille Dei populus quâ se regione coëreet?
Cuncta implet orbis spatia quâ CHRISTUS sonat.
Nónne Deus *Solymos* proprio sibi fœdere junxit?
Olim: sed ista *sepia* CHRISTUS diruit.

An

Κείνων παυομένων, ἀλλά τίνα μέμβλετο Πνοιῇ;
Ἡμᾶς διδάσκῃ κἠπιμήπι παρκολεῖ.
Ἔγραφον οὐκ ἀρκεῖ ῥήτρης ἐνὶ θεσπιεπείης;
Ἀργεῖ τὸ γράμμα πνεύματος τὸ μύθιον.
Οὐχ ἡμεῖς δυνάμεθα πιθέσθαι δόγμασι χειρῶν;
Οὐκ ἂν καλοίης Κύειον Πνοιὰς ἄτερ.
Οὐχ ἅλις ἐς τέρψιν πέλεται φύσις αὐτοδίδακτος;
Ἀδεκτός ἐστι τῷ ἄνω τὰ νῦν φρονῶν.
Ἕνεκα Πνεύμ' ἀκτῖσι διαυγάζῃ φρένα λαμπρῆς;
Ναί. καὶ ναπλάπῃ καρδίαν μυχαιτάτην.
Ἢ χατέουσι θεῶν νῦν οἱ ἐόντες ἄπτεσθαι;
Δίδωσι πρόπλην καὶ θέλγων παρὼν Θεός.
Τί πόνοι ἀνθρώπων τι θεῶν μετὰ δῶρον ὀνᾶσι;
Οὕτως ἐρανῶν εὗρεν, αἰτῶν ἔλλαβε.
Τοῖ πρέπομεν χαλεποῖς ὅτε θυμὸς ἀπύζεται ἀέθλοις;
Ἀρώμεθα νήφοντ' ἀεικεῖ ἀνλάβοι.
Πνεῦμα τό θ' ἡμετέρης τίνα φάρμακα φρενὸς ὀπάζῃ;
Πατέρα γενέσθαι διὰ τέλους ἡμῶν Θεόν.
Τοῦ δ' ἄγιον τόδε Πνεῦμά τις εὖ διζήμενος εὑρεῖ;
Ἐν εὐσεβῶν, ἧς δεσμός ἐσ', ἐκκλησία.
Θεσπέσιος δ' ὅτε ναίῃ τίνα γαῖαν ὅμιλος;
Οἰκημένης μὲν πάντοθ' ἡ χειρὸς κλυύ.
Ψυχὴ Θεὸς Σολύμοις ἰδίης ἐξείλετο σπονδῆς;
Πάλαι· τὸ δ' ἐξέφερσε χειρὸς τοιχίον.

What doth the holy Ghost *now these are ceas't?*
1 Instruct *and* 2 comfort *still our breast.*
Is it enough if we the Scriptures read?
3 *The* letter *without the* Spirit *is dead.*
May we not of our selves believe Christs *word?*
4 *Without his* Spirit *none calls him* Lord.
Doth not the strength suffice of our own wit?
5 Carnal *minds cannot* God *admit.*
Doth then the Spirit *his light to us impart?*
6 *And create in us a new* heart.
Of further help hath a believer need?
7 *God worketh both the* will *and* deed.
To Gods beginning must mans *works be joyn'd?*
8 *Who* askes *receives, who* seeks *shall find.*
What if the mind shall with hard conflicts wrastle?
9 Watch *and* pray, *God will keep the Castle.*
From th' holy Ghost *what comfort doe we gather?*
10 *That God will always be our* Father.
But where wilt thou this holy Spirit *find?*
11 *I'th'* Church *which he in love doth bind.*
Where may this holy Church *of God be found?*
12 *Where e're the name of* Christ *doth sound.*
But doth not God the Jews *his people call?*
13 Christ *brake down that* partition *wall.*

& 2 Ioh; 16:26, But the Comforter, which is the holy Ghoſt, hom the Father will ſend in my Name, he ſhall teach you all ings, and bring all things to your remembrance, &c,

Io: 6:63 It is the Spirit that quickneth, &c: 2 Cor: 3:6:--not the letter but of the Spirit: for the letter killeth, but the &c.

1 Cor: 12:3. ---no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

Math: 16.17.& 23. --fleſh and bloud hath not revealed it nto thee, but my Father which is in heaven, &c. 1 Cor. 2.14 he natural man receiveth not the things of the Spirit of God- either can he know --

Ioh: 3:5. Except a man be born of water and of the Spirit, e cannot enter into the kingdom of God, 1 Iohn 3.9.

2 Cor: 3:5. Phil. 2:13. For it is God which worketh in you, oth to will and to do of his good pleaſure.

Math. 7.7. Ask and it ſhall be given you; ſeek and ye ſhall nd; knock and it ſhall be opened unto you.

Math: 26:41. Luke 21:36. Col: 4:2. 1 Pet: 5:8.

o Ro: 8:15, 16. --but ye have received the Spirit of adoption, hereby we cry, Abba, Father. The Spirit it ſelf beareth witneſs ith our Spirit, that we are the children of God.

1 Eph. 4.3. Endeavouring to keep the unity of the Spirit in he bond of peace.

2 Mat. 8 11. Many ſhall come from the eaſt and weſt & ſhall it down with *Abraham*, and *Iſaac*, and *Jacob* in the kingdom of eaven. Io. 10.16. Other ſheep I have, which are not of this old, them alſo I muſt bring, and they ſhall hear my voice; and here ſhall be one fold and one ſhepheard. Gal. 4.27 --the deſo- ate hath many more children than ſhe which hath an hus- and.

3 Eph. 2.14. For he is our peace, who hath made both one, & ath broken down the middle wall of partition between us,

An non lex igitur *Moſi* quæ tradita durat ?
Priora ſcita fœdus antiquat *novum*.
Sabbata nunc, ubi nunc ſignum *genitale* remanſit ?
His abdita *umbris* ipſa *res* nobis data eſt.
Sanctorum quæ ſunt hominum communia nôſti ?
Bona *hujus* ævi, ſed magis *cœleſtia* ?
Hujus militiæ numeros quæ *teſſera* ſignat ?
CHRISTI innocentis *corpus* & fuſus *cruor*,
Hiſne datur tanto poſt *mortem* tempore veſci ?
Vini atque *panis* ſcilicet ſub imagine.
Quid par *corpus* habent & *ſanguis* & *eſca merúmque* ?
Quòd iſta *corpus*, illa *mentem* nutriunt.
Et cur una CERES, cur *vinum* ſumitur *unum* ?
Ut ſic pateſcat eſſe nos *concorpores*.
Eſtne Dei in populo *teneros* ſpectare *rudéſque* ?
Hos *ferre* oportet & docere *comiter*.
Quid ſi *res* noſtras, ſi *famam* denique lædant ?
Unum advoca *duóſque*, *plures* poſteá.
Quid ſi pertendant vel aperto crimine peccent ?
Tunc ſegregentur à piorum cœtibus.
Semper an *abſtenti* divinâ à plebe manebunt ?
Donec dolore ci imen oſtendant ſibi.
Judicii in partem num vis eſt hujus *utramque* ?
Simul ipſe *damnat*, ſimul & *abſolvit Deus*.

Fei miſſum

Ἦ ἄρα Μωσῆος νῦν ἱερὰ πάγματα μίμηται
Σπονδὰς παλαιὰς καινὰ ἀκαιρεῖ ξυμβολαῖ
ἄβατα νηῶν, τέλη αἱματόεν τά τ' ἐς θεὸν βεβῶτα.
Δέδοται τὸ σῶμα λαοῦ θάνον σκιῶν ὕπο.
Γηγενὴς ἀτρεκέως ἀλίων τίν' ἔασιν αἱ κοινωνίαι;
Τῶν νῦν βίᾳ, μᾶλλον ἢ χρήματα θανάτῳ.
Τῶν ἦ τί μοι ξυνὰ θημὶ σφραγὶς ἀσπίτου τέξῃ
Χειρὸς ἀμείμπτου σῶμά θ' αἱμάτ' ἄκρυτον.
Δῶμα τὸν μετὰ καὶ θάνατον νιὸν τῶνδε πάσασθαι;
Οἶνος ὑπὸ χάρτᾳ μυρίκων ἐνδελεχὴς ὤν.
Σῶμα καὶ αἷμα, πόσις καὶ βρῶσις ἢ ἀνάλογον αὖσις;
Τἀκείνα σῶμα, ταῦτα τ' ψυχὴν τρέφει.
Ἄρτος τίπτε μοῦ εἶς, εἷς ὢν τίπτε λάβοισιν;
Ξυσωματοῦσθαι πάντας εὖτ' ἂν ἦ σαρές.
Εἰσὶ καὶ ἐν ἁλίοις ἰδιῶται αἱ τ' ἀδενέες;
Εἰσ' ὃς δάσκειν ἡμέρως χρὴ καὶ φέρειν.
Ἦν δ' ἡμέαν βίον, ἣν δόξαν μιν δώσει, τί ἐναρκής;
Εἷς ὠρσκαλείδω, καὶ δύ, εἴ τα πλείονες.
Ἦν δ' ἔπ καὶ φανερῶς ἡμέας βλάπτωσι, τί λοιπόν;
Τότ' εὐσεβῶν ἐκκλησίας ἐνβλητέον.
Ἐς τέλος ἐξ ἱερὸν λαοῖο μενοῦσι βέβηλοι;
Ἐς' ἂν σαφῶς ἀλγῶσι παρδεδρακότες.
Ἦ καὶ ἀμφοτέρωσε δίκην κράτος ἔλαχεν ὅδε;
Θεὸς ξωκείγων δεῖ, σολλύων δ' ἅμα.

Is then the Law of Moſes *out of date?*

A new *the* old *doth antiquate.*

Where's now the Sabbath? *Where's* Circumciſion?

We have the things, *the* ſhadows *gone.*

Amongſt the Saints what things are common, know'ſt?

Goods of this world, *but of* heaven *moſt.*

Whereby know we Chriſts Souldiers. *what's the* token

His bloud *ſhed, and body* broken.

Can we him eat *who hath ſo long been* dead?

Under the formes of wine *and* bread.

How is the bread *his* fleſh? *the* wine *his* blood?

They to the ſoul *are drink and food.*

Why do we of one *bread,* one *cup partake?*

To ſhew that we one body make.

Muſt we for weak *and* ignorant *people care?*

Them gently warn, *and with them* bear.

What if they wrong us in our goods *or* name?

Tell one *or* two, *then* more *the ſame.*

What if they ſhall perſiſt *thus obſtinate?*

Let them be excommunicate.

Muſt they dwell in perpetual baniſhment?

Till it appear that they repent.

Can then the Church *the* Keys *thus* both *wayes uſe?*

God *with the* Church *doth* bind *and* looſe.

Gal: 4: 9: ---how turn ye again to the weak and beggerly ements? Heb: 8: 13: In that he ſaith a new *Covenant*, he hath ade the firſt old.

Col: 2: 14, 16, 17: --which are a ſhadow of things to come, ut the body is of Chriſt.

2 Cor: 8: 14: But by an equality: that now at this time your bundance may be a *ſupply* for their want, that their abundance lſo may be a *ſupply* for your want, that there may be equality.

Math: 26: 26, 27: Jeſus took bread, and bleſſed it, and broke --and ſaid, Take, eat, this is my body: and he took the cup & ave thanks--ſaying, drink y: all of it, for this is my bloud.

1 Cor: 11: 24, &c.

1 Cor: 10: 16: The cup of bleſſing which we bleſs, Is it not he communion of the bloud of Chriſt: the bread which we break is it not the communion of the body of Chriſt?

1 Cor: 10: 17: For we being many, are one bread, and one body, for we are all partakers of that one bread.

Rom: 14: 1: He that Is weak in the faith receive ye, but not to doubtful diſputations: 15: 1: We then that are ſtrong ought to bear with the infirmities of the weak---

Math: 18: 15, 16: --if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone, &c. But if he will not hear thee, then take with thee one or two more---

Math: 18: 17: And if he ſhall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.

1 Cor: 5: 5: To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. 2 Cor: 2: 7: So that contrariwiſe ye ought rather to forgive him, leſt perhaps ſuch a one ſhould be ſwallowed up with over-much ſorrow.

Math: 18: 18: Whatſoever ye ſhall bind on earth ſhall be bound in heaven, whatſoever ye ſhall looſe on earth, ſhall &c.

Permissum quo more *novos* inscribere cives?
Tinctu sacrati laticis *ingressus* patet.
Cur igitur mersamus adhuc de matre *recentes*?
Ut consecrentur ritè *quamprimum* Deo.
Nónne *fidem* præmittit aquis divina papyrus?
Fides *parentum* & *vota* prosunt liberis.
Quæ bona signantur venerandi fluminis *undâ*?
Venia, ortus alter, vita de *tumulo* redux.
Dic, aqua cur *veniam* sancit diffusa per artus?
Maculas ut aufert *unda*, sic *culpam* Deus.
Quæritur an *meritis* hæc iudulgentia nostris?
Dat hanc suâ *bonitate* permotus Pater.
Nemo igitur nobis peperit tam grandia dona?
Insons *Jesus* imputato *sanguine*.
Qui sunt prisca Deus quorum peccata remittit?
Qui se reos *fatentur* & quos *pœnitet*.
Quem peccâsse pudet veniæ sibi conscius ergò est?
Si pollicenti *credit* & *fidit* Deo.
Estne iterum *lapsis* veniæ spes ulla superstes?
Est, si patrati sceleris ex animo *piget*.
Sed quid habet *lymphis* commune recentior *ortus*?
Ut mersus undis CHRISTIANUS interit.
Vivere at hunc ipsi tamen & *spirare* videmus?
Non ille *culpæ* vivit, aut etiam *sibi*.

ἀλλὰ γράφειν νεαρὸς τίνα δὴ τρόπον δεῖ πολίτας;
Θείοις λελῦσθαι νάμασιν μόνη θύρα.
Τίφθ' ὕδας ἐγχέομεν τοίνυν βρεφέεσι νεογνοῖς;
Ἁγνὸς ἵν' ὡς τάχιστα σήσωμεν Θεῷ.
Ἔστιν ἄρ' ἐν βρεφέεσι πρὸ ὕδατος ὁ Θεὸς αἰτεῖ;
Πίστις πηγῶν κλιτὺς χρηστὴ τέκνοις.
Φρυγίζῃ δ' ἡμῖν τίνα δῶρα σεβάσμιον ὕδωρ;
Ἄφεσιν, παλίμβιον βίον, καινάσασιν.
Εἰπὲ, τί ξυγνώμην περὶ ῥεῦμα καθαίρον;
Κηλῖδας ὕδωρ, αἰτίαν κλύζῃ Θεός.
Τούτου χάριτος τετυχήκαμεν ἄξιοι ἡμεῖς;
Αὐτὴν δίδωσιν αὐτοκίνητος Πατήρ.
Ἄξιος ἔπι ἐὰν ἡμῖν πόσ' ἤρυτο δῶρα;
Χειροῖ' ἀμέμπτῳ προσλογίζεται πάθη.
Ἀλλὰ τίνες πολ' ἔασ' ὃς δυσνομίας Θεὸς ἦρεν;
Οἳ ὁμολογῶσιν αἰτίαν, συγγνώσῃ.
Ξυγνώμην ξὺν ἧ οἷδεν ἁμαρτάδος ὃν λάβεν αἰδώς;
Ἂν ἧ πεποιθὼς θαρσαλέως λόγοις Θεοῦ.
Ἦ κλόνοις ἁλλομένοισι πάλιν περὶ ἐλπὶς ἄγειν;
Εἶη, πεσόντας φρενόδεν ἂν λύπη λάβοι.
Ἡδὲ παλιντοκία κλύδασιν εἰκῶς τί κοινόν;
Χειρὸς μαθητὴς, ὡς ὑποβρύχιος, θάνε.
Κεῖνον ὃ ζώοντα πέσοντά τε δερκόμεθ' αὐτοί;
Αὐτὸς τέθνηκεν αὐτὸς, ἡ δ' ἁμαρτίᾳ.

Τὶς

How to receive new Christians *are we wont ?*

1 *VVay is made for them at the* Font.

VVhy do they baptize Infants *born but late ?*

2 *To God we* soon *them* consecrate.

Must they not faith *first have whom we baptize ?*

3 *The* parents *faith and vows suffice.*

Of what good things a sign doth baptisme *give ?*

4 Pardon, 5 new birth, 6 *again to live.*

Why baptism *doth confirm our* pardon, *say ?*

7 Water *filth*, sin *God takes away.*

Do we by our deserts *procure this love?*

8 Gods *goodness onely doth him move.*

Did none for us purchase so great a good ?

9 *Of guiltless* Christ *th'* imputed *blood.*

VVho are they, whose old sins God *will forgive ?*

10 *VVho them* confess, *and for them* grieve.

Is he then who repents accounted just ?

11 *If he* believe *Gods word, and* trust.

Doth for relapsers *any hope remain ?*

12 *If truly they* repent *again.*

But how doth water new birth *signifie ?*

13 *A* Christian *like one* drown'd *doth die.*

Yet we to live *and* breath *behold them still ?*

14 *He's dead to* sin *and his own* will.

VVho has

7 Luke 18,15,16---ſuffer little children to come unto me--Acts 2:39,41. Acts 16:15,33:Gen:17:12.

2 The ſame places.

3 1 Cor: 7:14: For the unbelieving husband is ſanctified by the wife, and the unbelieving wife---elſe were your children unclean, but now they are holy.

4 Acts 2:38:--be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins.

5 Rom:6:4: We are buried with him by baptiſm into death, that like as Chriſt was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

6 Rom:6:3,4,5.

7 1 Cor:6:11. 1 John 1:7: Eph:5:26:That he might ſanctifie and cleanſe it with the waſhig of water by the word.

8 Rom:3:14:Being juſtified freely by his grace---

9 Pſal:32.2: Rom:4:8· 2 Cor:5:19.

10 Pro: 28:13:Pſ:32:5: I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin.

11 Eph.2:8:By grace ye are ſaved through faith, John 12,39, 40: Acts 13:48.

12 Ezek: 18:21,12,27: But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he &c. Pſ: 106:43,44,45: Many times did he deliver them, but they provoked him with their counſel, and were brought low for their iniquity. Nevertheleſs he regarded their affliction, when he heard their cry. And he remembred for them his covenant, and repented according to the multitude of his mercies.

13 Rom: 6: 3, 4: Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore, &c.

14 Rom:6:3,4,5,6,&c.

Quæ vita induitur meliori luce *renato* ?
Ad ejus instar quem Deo propter placet.
Nil illi posthac supereſt *curæve metúsve* ?
Manet usque *sensus* prælium & mentis *bonæ*.
Brutam animi partem quæ nobis arma coërcent ?
Fides, Dei vox, pax, preces, jejunium.
Correctis jam nulla manent *vestigia* culpæ ?
Hæc ipsa magna est culpa, *blandiri* sibi.
Ergò quid est in quo vincit *nova* vita *vetustam* ?
Quòd vitia debellata sine *regno* jacent.
Lapsantésne Deum possunt retinere faventem ?
Labis *reliquias* donat ob *Christum* pater.
Lympha *revicturum* quâ signat imagine corpus ?
Surgemus, urinator ut pelago solet.
Quæ loca dic *animas* sunt exceptura piorum ?
Christo manebunt *ultimum* junctæ diem.
Ille dies quis erit ? quos illuceſeet in usus ?
Cineres citabit civis ætherei *tuba*.
At cur infernis ex sedibus *ossa* resurgent ?
Vt æqua factis præmia, aut *pœnas* ferant.
Quâ statuit CHRISTUS *pœnâ* damnare rebelles ?
Flammâ *perenni* & morte quæ *neſcit* mori.
At quæ dona *piis* bonitas divina paravit ?
Non *desitura* gaudia animi & corporis.

Exurgentne

τίς ἢ βίῳ βάλετ' ἀμφὶ πολυζωνὲς ἥρωϊ;
Ξύμμορφος αὐτῷ, τὸ χάλκεον δίκτυον ἦν.
ἔστιν ἔπειτ' ἀπάνευθε φόβος, ἀπάτερθε μερίμνης;
Σαρκὸς ἐν νηῒ πόλεμος ἄσπονδος μένει;
διὰ τὸ τῆς ψυχῆς ἄλογον μέρος ὅπλα δαμάζει;
Νηστεία, πίστις, θέσφατ', εἰρήνη, λιταί.
νῶϊ ὀρθοῖς ἀστερίης μένῃ ἄδην ἁμαρτάδος ἴχνος;
Οὕτω φιλαυτεῖν ἐσθ' ἁμαρτὰς ἀσυχρά.
Τέκνα τί πλέον ὀξὺ πολυζώοιτο ἢ ἄλλοις;
Ἀρχῆς ὅτ' ἐκπέπωκε νοῦς ἁμαρτία.
Ἢ ἐν σφαλομένοισι Πατὴρ Θεὸς ἔστ', ἀρωγός;
Πατὴρ ἀφήσῃ σφάλματα χεὶς ἓ χάειν.
Σῶμα πολύζωον φέρε πῶς ἀνύπεται ὕδωρ;
Ἀνησόμεθα μὴν κολυμβήτῃ δίκην.
Εὐσεβέων ψυχὰς τίνα χωρία δέξεται ἁγνάς;
Χειροζύγας μενέσιν ἦμαρ ἓκατον.
Οἷον ἄρ' ἦμαρ ἐκεῖνο πέλῃ; Τίν' εἵνεκα λάμψῃς;
Ἀρχαγγέλου σάλπιγξ νεκροὺς καλέσεται.
Τίπτε ἢ ἐξ αἰδέω πολυνάχεται νίσεται ὀσσᾶ
Οἴσοντα ποινὴν ἢ γέρας καθ' ἀξίαν.
Τίς ἢ δίκη τῇ χειρὸς ὸς Ἀναξ ἀποτίσῃ ἀλάστας;
Φλὸξ μὴ καμοῦσα, ἢ θάνατος ὢν ἀθάνατος.
Ποῖα ἢ δῶρα Θεοῦ χάεις εὐσεβέεσι φυλάσσῃς;
Ἄλληκτα ψυχῆς σώματός τε χάρματα.

VVhat life doth he put on who is new born ?

1 *To* Christs, *through whom God's pleas'd, conform.*

Hereafter is all care and fear then paſt ?

2 *The ways of* fleſh *and* ſpirit *ſtill laſt.*

The ſenſual *part what weapon can impair ?*

3 *Faith, Gods word, peace, faſting and pray'r.*

Have tho regenerate *no dregs within ?*

4 *Such a* ſelf-flattery *is great ſin.*

How doth the new *life then excel the* old ?

5 *Therein vice doth no* ſcepter *hold.*

Say, how he who falls oft, Gods love retains ?

6 *For* Chriſt, *God pardons what remains.*

VVhat ſign gives Baptiſm *that we ſhall* revive ?

7 *So they riſe in the ſea who* dive.

VVhere ſhall the faithfull ſouls inhabit, ſay ?

8 *Ever with* Chriſt *at the laſt day.*

VVhat ſhall be done when that day ſhall give light ?

9 *Th' Archangels* trump *the dead ſhall cite.*

And why ſhall bones riſe from the grave again ?

10 *Their deeds ſhall find reward or pain.*

Into what torments will Chriſt rebels *ſend ?*

11 Perpetual *fire, death without* end.

But what good things doth God for Saints *prepare ?*

12 *Such joyes as* full *and* endleſs *are.*

Gal: 3: 27: For as many of you as have been baptized into hriſt, have put on Chriſt: Rom: 8: 29: Phil: 3: 10: Col: 3: 9, 10. Rom: 7: 23, &c. Gal: 5: 16, 17.

1 John 5: 4: & 18: Iam: 1: 18: 1 Pet: 1: 23: Rom: 5: 1: at: 17: 21: Mat: 26: 41: 1 Cor: 7: 5.

1 John 1: 8: If we ſay, that we have no ſin, we deceive our lves, and the truth is not in us.

Rom: 6: 12, 14. Let not ſin therefore reign in your mortal odies that ye ſhould obey it in the luſts thereof: For ſin ſhall ot have dominion over you, &c. Rom: 7: 19: 1 John 3: 9.

Iſai: 43: 25: 1 John 1: 7: ---the bloud of Ieſus Chriſt eanſeth us from all ſin, Rom: 3: 25:

Rom: 6: 3, 4, 5, &c.

Math: 19: 28: 1 Theſ: 4: 15, 16, 17: Math; 23: 34. Iohn 4: 3.

1 Theſ: 4: 16. ---with the voice of the archangel, and with he trump of God, Math: 24. 31. 1 Cor. 15, 52.

Eccleſ: 12: 14. For God ſhall bring every work into judge- ent, with every ſecret thing, whether it be good, or whether it evill. 1 Cor. 4. 5. 2 Cor. 5. 10. Rev: 20. 12.

Math. 25. 41. Depart from me ye curſed into everlaſting re. Mark 9. 43, 44---to go into hell, into the fire that never all be quenched, &c.

Pſal: 16. 9, 10, 11---in thy preſence is fulneſs of joy, at thy ight hand are pleaſures for evermore. 1 Cor 2. 9. Eye hath ot ſeen, nor ear heard, neither have entred into the heart of an, the things which God hath prepared for them that love im. Math. 25. 34. Come ye bleſſed of my Father, Inherit the ingdom, &c.

Exurgĕntne iterum dilapsa *cadavera* tabo?
Ità exclamatur *farra*, corrupto satu.
Quale *prius* fuerat corpus num *tale* redibit?
Non: sed *perenne*, *fulgidum*, *æthereum*, *veges*.
Ullâne erit *thalami*, potûsve, cibique cupido?
Fruemur, horum nescii, ævo *cælitum*.
Lustrabítne oculos aut *Sol* aut Cornua Lunæ?
Unum *jubar* divina *Majestas* erit.
Qualis erit nobis ibi, quæ promissa voluptas?
Qualem nec *auris*, nec *oculus*, nec *mens* capit.
Illuc vt venias ex normâ vive *lavacri*;
Adjutor adsit ille qui jussit Deus.

Amen.

Ἦ ῥα καταφθίμβοι νέκυες πάλιν αὖ σῆσυνται,
Ἐγείρεθ' οἷον φθαρτικῇ κόκκῳ σπορά.
Οἷον ἕλιν ποότερον δέμας, ἢ χὠ τοῖον ἄνεισιν;
Οὐκ· ἀλλ' ἀθάνατον, λαμπρόν, ἀϊδίεσσον, νέον.
Ἦ τις ἔρως γάμου, ἢ πόσις χὠ βρώσις ἔσται;
Τάπτων ἄπειροι ζήσομεν ζωὴν θεῶν.
Ἦ ἐλιὸς ποτὶ φάος ἢ χερόεσσα σελήνη;
Μόνη μὶ' ἀκτὶς παμφαὲς θεῦ σέλας.
Ἔνθα ἢ τερπωλήν τίνα θεῖον ὑπέδρατο νοῦμα;
Οἵαν λάζοι μήτ' ὄμμα, μήτ' ἔς, μήτε νόος.
Βαπτισμῷ ζωῆς ξύμφωνος ἵν' αὐτόσ' ἵκωμαι;
Ἐλθοι πόνοις ἀρωγὸς ὁωτείλας θεός.

Ἀμιλῶ.

Can bodies quite conſum'd again then riſe?
1 *So* Corn *ſprings up, whoſe ſeed firſt dies.*
Such will the body riſe as it did fall?
2 *Immortal, bright, ſtrong, ſpirituall.*
Shall we then marriage, meat, *or* drink *deſire?*
3 *VVe ſhall be like the* heavenly Quire.
Shall our eyes ſee the Sun, *or horned* Moon?
4 *Gods beames will make one conſtant* Noon.
VVhat are thoſe pleaſures that we there ſhall find?
5 *Above the ſenſe of th'* ear, eye, mind.
Thither to come, as Baptiſme teaches, live;
6 *Such grace he, who commands, God give.*

AMEN.

The Tranſlators to the Reader.

Say not we have *tranſlated* well. Well *he*
Tranſlates, whoſe life ſhall with theſe lines agree.

1 Iob 19.25,26. For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my skin wormes deſtroy this body, yet in my fleſh I ſhall ſee God. 1 Cor. 15.35,36,37. Iſai. 26.19.

2 Dan. 12.3 And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever. 1 Cor. 15.42, &c.

3 Luke 20.35,36. But they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more, for they are equall unto the Angels, and are the children of God, being the children of the reſurrection.

4 Rev. 22.5. And there ſhall be no night there, and they need no candle, neither light of the Sun, for the Lord God giveth them light.

5 1 Cor. 2.9. See p. 15. n. 12.

6 Tit. 2.11,12,13. For the grace of God that bringeth ſalvation, hath appeared unto all men. Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world. Looking for that bleſſed hope, and the glorious appearance of the great God, and our Saviour, Ieſus Chriſt. Tit. 3.4,5,6,7. Phil 1.6. Being confident of this very thing, that he which hath begun a good work in you, will perform it untill the day of Ieſus Chriſt, 2.12,13 -- work out your ſalvation with fear and trembling. For it is God that worketh in you --- 4.13. I can do all things through Chriſt which ſtrengthneth me.

Obſervatiunculæ in Græcæ Metaphraſeos aliqua leviora ſubtilioraque extra Grammaticam poſita.

Verſu 3°. Οἶδα] Ει initialis à Grammaticis cenſetur immutabilis. Secus eſt hâc voce. Æquè enim mutatur in Εἶδα quod facit Οἶδα, atq; in Πείθω quod Πέποιθα. Sic ab Εἴλω (Syllabico augmento præfixo) fluit Ἔαγα.

3° Ποίης] Verbale præteriti Medii à prima ſingulari, ut τέτεγμα τεγμή. Rara ſunt horum in α deſinentium, & ab hoc tempore ortorum verbalium exempla quorum rationem Grammatici nobis tradiderunt. Ea quæ habemus ς præmittunt τῷ α. Contigit hoc quod illi exiſtimaverint Circumflexa deſtitui Præt. *Med.* ipſiuſque formativo. Aor. 2. Activo cum prole ejus, Futuro ſecundo Activo puris. Falſi poſtula mus hunc Canonem ratiunculâ unâ alterâve.

Prima ratio ſit hæc. A Præt. *Med.* puro in prima Con-

jugatione contractorum frequentia fluunt Verbalia quæ arguunt Præt. *Med.* aut esse aut fuisse.

Πνέω· Ἔπνευν· Πέπνοα· Πνοὰ & Poeticè Πνοιά.
Πλέω· Ἔπλευν. Πέπλοα· Πλοὰ & P. Πλοιά.
Ῥέω· Ἐῤῥέον. Ἐῤῥοα· Ροὰ & P. Ροιά.
& πνόϑ πλοῦς· atque Ῥοῦς.

II, Dantur præt. *Media* pura contractorum.
In prima Conjug. arbitror esse
Εἰδέω· Ἐιδεον· Ἐιδεα. unde Ἐιδώς.

In secunda Conjug. frequentissima res.

Μάω· Ἔμαον· Μέμαα unde μεμαὼς, μεμώς.
Βάω· Ἔβαον· βεβαα. unde βεβαὼς, βεβώς.
Γάω· Ἔγαον· Γέγαα· unde γεγαὼς, γεγώς.
Sic Ἐκγάω· Ἐξέγαον· Ἐκγέγαα. Quod verbum videri potest V. 35, Item

Ἐσάω· Ἔσαον, Ἔσαα· unde ἐσαὼς, ἐσώς.
Διεσάω, Διέσαον; Διέσαα, unde διεσαὼς, διεσώς.

Reciditur hic iterum à Grammaticorum Placitis. Camdenus voces hujusmodi Præter. *Medii* esse vult. Vossius videtur inflectere quasi præteriti Activi essent, quod in ἔσαα facit etiam Camdenus, Uterque tamen Ionicam Syncopen asseverat. Sed quid opus Ionismo? quid singulari exceptione? Placuit muros dividere & mœnia pandere cum bifores valvæ patescerent. Placuit nodum in scirpo quærere. Pendet hæc hallucinatio ab alia: ita error errorem trahit, & est absurdorum vinculum. Nam formatio Præteriti *Med.* non certò constituta est, nisi quod Vossius cum 35 enumeraret modos, ultimum rectum nominet potiùs quàm statuat qui est ab Aor. 2° Act. deducendi modus simplicissimus, cùm idem observet trium temporum esse eandem figurativam.

5. Ἔερχα

5. Εφγα] Pauca ſunt Themata quæ incipiunt à vocali aut diphthongo & nihilominus ſequuntur analogiam verborum à conſonanti incipientium. Grammatici hoc tribuunt anomaliæ Atticæ. Ἔολπα ab Ἔλπω. Ἔοργα ab ἔργω. Ἔοικα ab εἴκω. In quibus omnibus vocalis mutatur regulariter, & juſta ſyllaba præponitur incremento non Attico ſed communis præteriti formativo: quoad natura primæ literæ patiatur, ut in in στέφω στροφα; ſic ἔργω ἔοργα. Neque enim poteſt repeti duplex conſonans propter nimiam aſperitatem, neque vocalis propter nimiam mollitiem. Par ferè modus in ἔαγα ab ἄγω, frango, in ἄαδα ab ἀδω. Item ἐώνημαι, ἔωζμαι· quæ omnia communia & regularia. 13. Σεμεῖον] Figura denominativi in εῖον. 22. Σῆμα σημεῖον, & Μνῆμα μνημεῖον.

20. Διασαλεῖ] Figura derivativorum verborum orta ex tertiâ ſingulari præteriti Paſſivi Verbi 2. Conjug. in μι. Par ratio deriv. Ver. & 1 conjug. in Ευθετῶ quod ſequitur; atque hic in Διασαλῶ.

2. Ἐικών,] Verbale Præſentis Activi in ων. differt à Participio præt. quod & acuatur in fine & inflectatur per ον & penacutum non οντ & antepenultimâ acutâ; eſt etiam hæc Verbalium figura. à 1 Præt. paſſ. & à Præt. Med. ut Κευθμών, Κλυδών, & inflectuntur per ῶν & penultimâ circumflexâ.

33. Πρόσωπα,] Πρόσωπον Figura Verbalis in ον Neutralis orti ex Præt. Medio. Sic 280 ξύμβολον quod ſequitur.

39. Θερμιὰ] Fit hoc Herenicion Poëticum, à Θερμιός dicitur θερμοί & Poet. θερμιά. Dicitur θύρα & pluraliter θύρπα in Epigrammatis

——— θύρπα Λυαίω-

86. Αὐτομάτη] Simplex hujus vocis Ματῶς ἢ Ματὸς priorem radicem habere videtur Μάω: Nam hoc à μέμαπα unde & ἰοὰ Μάτλω· quæ omnia habuisse videntur significationem sponte & temere ruendi atque sine lege sine consilio.

87. Φύτλιν] Figurâ Verbalium in λη 3. sing. Præt. Passivi oriundorum· γενέθλη eodem habet se modo, tantùm quod mutet tenuem ante paragogen in aspiratam: nec aliter Doricum φυσίθλα (unde *Caninio* fistula) facit. Fluit & hæc terminatio à præteriti, ut in 227. θυπλή, & 359. τερπωλή.

Eadem est & apud Latinos Figura ut *Medeor Medela, Tutus Tutela.*

88. Ἀνδρομέλλω] Figura μεΘ- ab genitivo in ος, denominativa vox cadit.

89. Ἐνυμεῖ] Verbale videtur Ὄνομα ex Ὄνομαι Ὀνοσσομαι F. M. Ὤνομαι Pr. Passivum: idque in deperdita significatione, quæ tamen videtur fuisse *compello* simpliciter, licet jam in deteriorem partem tracta reprehensionem adjiciat.

90. Ἄμμιγα] Adverbium Verbo ortum in præteriti Medii primâ sing. Μίγα. Genuina ratio in Ὄχα.

91. Χρεσμοῖ] χραΐζω, à χράω. Figura derivationis (quoad novi) solitaria.

92. Εὐχετάασθαι] Εὐχετῶμαι, est Figura frequentativorum Paria sunt Μέλειν Μελετᾶν, & Εὔχεσθαι, Εὐχετάασθαι. Est item Figura frequentativorum apud Latinos in *ito*, ut *Ago, Agito.*

228 Ταυρὸς Crasis committitur in genitivis hisce à productâ tantum. Ita in Dativis, ut

252. Ταγανῶ.] Nominativis item cum Accusativis & singularibus & pluralibus Neutrius generis idem accidit.

253. Ἦν δ' ἤτοι περὶ περὶ τις ἀεικέα μηχανόωτο] Μηδεσθαι & Μηχανᾶσθαι, & Δρᾶν apud Poetas Accusativum & Rei

&

& perſonæ regunt.

. Γαμηλίων] Figura denomin. in ηλιος.

.]'Επαυρεῖν,] Fit ἐπαυρεῖν ab ἐπὶ & αὐρέω Inuſitato. Aor. ſecundum ejus eſt ἔπαυρον. unde Homerica ἐπίσπη & ἐπαυρεῖν, & ſi forte ἐπαυρών & ut ἔαυρον non inveniatur, eſt tamen apud *Pindarum* αὐρέθαι. Infinitivum ab ἐαυρίμην fit αὐρέω per παρασυνθρομὴν Temporis & Metatheſin literarum ab ἕψω.

πω, "Εχω· Σπέω.

χω, 'Εξω, Σχέω. Hinc 339, ὑποσχόμην.

πω. "Αψω· Σπάω. Senſu etiam conveniunt, nam "Απτεσθαι eſt manus admoliri. & Σπᾷν eſt manus inferre. Violentas adhibere manus.

mili modo non plane gemino.

πω, "Εψω· "Ιαυω, "Ιπτω, ψω· "Ιαυω dicitur & à Σχῶ· 'Ισχῶ. ut patet per 'Ενίαυω· 'Ενίπτω, ψω.

'Ενίαυω. Eſt etiam 159. 'Απισχῶ)

πω. "Οψω· "Οαυω.

ο. 'Αδμὴς] quaſi 'Αδαμάς. Figura Verbalis in ης à primâ præt. Medii & ἐυλαβής. Voſſius tribuit Verbalia in ης Aor. 2° Activo, ut 'Ελλιπής. Neque id ſolum, ſed & in η vel ια & ος. Ego libens non appono multa huic tempori Verbalia. De reliquis facilè tranſeunt in præt: Medium: de hâc terminatione hæſito. Quædam cadere videntur à præſenti: ut Ευζεπής. 349 'Ευσεβὴς & ſiqua alia.

uædam æquè quadrant præ Medio ut 'Ευλαβὴς· 'Αδμὴς· & ſiqua alia.

uædam inclinant in Aoriſt. ſecuundum ut 'Ελλιπὴς 'Εμμανὴς ſiquæ, & alia: niſi aliter ſalvari res poſſit: niſi antiquitùs

tùs præt: Med: uſa fuerint vocalibus penultimis Aor: β, ſ
cut utuntur Characteriſticâ ejuſdem.

151 Ὁμόζυγος] Ὁμόζυξ fieri arbitror per Syncopen re
ὁμόζυγος, non verò γος fieri à Genitivo, τῆς ξ per παλινδ
μίαν caſuum.

161 Πυλῶνες] Denominativa in ων etiam ſine ſignificatio
continentis ut Πλαταιὼν, Οἰνών.

183 Βεστὺς νόον ἐξαπατῶσι;] Syntaxis non differt ab H
ſiode: Ἔργα.
Μηδὲ γυνὴ ἐς νόον---ἐξαπατάσω.

18- Ἐρείμεων] Ἐρείμη puto ab Archaico Ἔρεσμαι (quo
Ἐρεῖμαι nunc) σ abeunte Atticè in τ. Sic Αὐτμή ab Hu
σμοι Verbale primæ præt: Paſſ: ſic in μως terminatis. Ἀλμ
videtur factum ab Ἅλσμ.

190 Πίναλές] αλες penacuta paragoge Figura ex prim
præſenti Activi.

Πίνω· Πίναλές.
Διφῶ· Διφαλές.
Θαρσῶ· Θαρσαλές.
Ἔργω· Ἀργαλές.
Θήγω. Θηγαλές.

210 Ἡγεμών] Verbale in μων cum penult: brev: & acuitu
ultimâ.

219 Λείψανα] Λείψανον Verbale in ανον ortum ex ſecund
præt: Paſſ. Puto Φάσγανον oriri ex Metathetico præſen
φάσγω pro σφάγω, & quod σφάγω. ſit Æolicum deriva
tivum ab ἔσφαγα.

260 Κύειον] Nunquam reperi vocem hanc niſi primâ lon

gâ, & Κῦρ unde fluit. Sophocles producit: producit & Au-
ho- Ecclesiasticus qui Calendarium scripsit. Apollinarius
non habet per totos Psalmos ubi nihil frequentius LXX
Interpretibus. Eadem ratio in 80 ἀχυρῶ.

5 Παλωάζετ] Ἀγείρω, pro Ἐγείρω, & Ἀγαλάω ab
Ἔργω pro Ἐργαλέω dici videntur ἐυρυστομία vulgari.

6: Νίωτ] Puto Æolos pro Νέομαι dicere Νίομαι. Salma-
sius ait pro Πόθεω proferre Κοφίω.

61 Ὅιαν λάβει μήτ' ὄμμα μήτ' ὄυς, μήτε νῆς.] Plutarchus
ex Empedocle phrasin hujc similem citat. Canit enim Sicu-
lus Philosophus de principiis, ut opinor, quod essent.

—μήτ' ἐπίδικτά ποτ' ἀνδράσι, μήτ' ἐπάκουσα,
μήτε νόῳ περίληπτα----

62 Ἄραγ] an Verbale primæ præt: Med: Nam ut
Vossius.

Ῥήσω· Ἔρρωγα Ῥωξ (puto à ῥωγός) sic Ἀρήγω· Ἤρωγα,
Ἄραγ.

Neque veridissimile est, ut η abeat in ω, cum ε abeat in ο.

Apologia.

Hic pauca subnectenda censui, quæ ut digito monstrem atq;
alios quasi moneam, meâ maximè interfuturum est. Erit for-
asse qui vocem prudenter procusam, qui ancipitia versûs, qui
requentem Crasin vitio daturus sit, sed meo sensu me involvo.
Antiquorum monumenta prætendo & invidiæ oppono. Ausus
um verba quædam enovare: quæ ipsa res & est antiqua & per
uodvis ævum traducta.

—— *Licuit: semperque licebit.*

Si modestè, si aptè,
Specimini sint quæ subjiciuntur.

Qui-

Οὐδενίθεν Στιμφόπξ

Δαβιδόθεν Φιλήνωρ

Ἀύγχαν Ξυσωματοῦμαι datur n: & σύσωμ & σεμ

Περίσπωσις Χειρόζυξ. (τῦμ

Ἰζόμιδες.

Quod attinet ad ξωὲν puto Συμμία reperiri in Synesio.

In metro sæpiuscule obsorpta particula H videbitur apu Homerum quoq; & alios antiquos. Ἡυδόκησ' ἐν τυτωῖ; Ian bus est quam usurpat pariter Aristophanes in fine versus.

Securum illud & parum rotundum---βασιλδὺς ὥς; re spondet tamen Homerico---- λύκοι ὥς, & Virgiliano---- Lu ceu. Item-- πέλεκυς ὥς & ----κύων ὥς.

Παλιγγενέϊ ἥρωϊ. Talis Ectasis in Homerico

τεκεϊ ᾧ. & πόσει ᾧ.

In Crasib. frequentissim est Sophocles; & certè Crases parti culas admittunt in carmen quæ versum & complent & con cinnant. Hæc mea esse duxi ut submonerem; cætera sunt Lecto ris ut faveat.

FINIS.